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ABSTRACT

The main objective of this basic course is to teach the student to speak Sonray. The main learning devices used in the lessons are short dialogues which are to be memorized and are utilized to introduce new grammatical patterns. The dialogues are followed by several types of drills, designed to make the students familiar with a particular pattern. Substitution, chain, question and answer, conversation, transformation, and translation drills are all used to enable the students to understand and use the new patterns and vocabulary. The book gives simple explanations for the grammatical structures. Vocabulary lists appear at the end of each lesson; the complete list appears at the end of the textbook. Later lessons include reading texts. A description of the phonology of Sonray is given in the introductory remarks. (VM)

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FINAL REPORT

Contract No. USOE C-0-71-0437-(823)

SONRAI BASIC COURSE

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SONRAY

The Sonray speaking people are found in the northeastern part of the Republic of Mali, and the northern part of the Republic of Niger.

This language is commonly known as Sonray which is a misspelling (and mispronunciation) of Soŋoy. Soŋoy is the name of the people who have given their name to the language they speak.

However today, with the many dialects of this language, Soŋoy is restricted to the people who have hthe name Mayga. "Soŋoy-cini" (the language of the Soŋoy) is very different from say Koyra-cini, a dialect of Soŋoy spoken in the Timbuctu Dire area.

Today the language which used to be Soŋoy-cini is divided into three main dialects:

Soŋoy-cini= mainly spoken in the Hombori area.

Jarma-cini= spoken by the people of the same name in the Republic of Niger.

Koyra-cini= subdivided into two groups:

a. The Gao dialect

b. The Timbuctu dialect.

Soŋoy-cini, Jarma-cini, and the Koyra-cini of Gao have more in common than each one has with the Timbuctu dialect. In other words the speaker of the Timbuctu dialect has more trouble understanding any of the other three dialects than any other speaker of any of the three would have in trying to understand any one dialect.

Besides the vocabulary, there are a few other points that distinguish the Timbuctu dialect that concerns us here from the others:

Main Grammatical Characteristics:

Definite article: Gao = o - ey
Timbuctu= di - di yo
woy = woman
woyo = woy di = the woman

woyey = woy di yo = the women

About Verbs:

Auxiliary: Gao = ga = a ga ŋa = he eats
Timbuctu += go = a go ŋa = he eats

Negation=Particle = Gao = mana

Timbuctu = na

A mana ŋa = A na ŋa = He did not eat.

Passive suffix: Gao = a (ndi also for some verbs)

Timbuctu = ndi

mowa ma faara = mo go faarundi = Rice must be winnowed.

The verb is faaru = to winnow.

Word order with transitive verbs:

Gao: A na taasu ŋa = He ate rice.

Timbuctu: A ŋa taasu = He ate rice.

In the Gao dialect, the object precedes the verb.

In the Timbuctu dialect, it follows the verb.

Main Phonological Characteristics:

The most common one is probably the change from Z (Gao) to J̌ (Timbuctu). Zaari = Jaari = day.

Another one is the metathesis which takes place when a consonant is followed by two vowels the first of which is (i)=

borio (Gao) = boiro (or boyro) (Timbuctu)= nice.
maria = maira (or mayra) = thin.

Another difference is the final high vowels which are dropped in the Timbuctu dialect when they are preceded by a consonant, which itself is preceded by a vowel:

meeru = meer = ugly
mooru = moor = far
maaru = maar = panther

Thus (u) may be dropped when the preceding vowel is (e), (o) or (a). (i) on the other hand may be dropped if the preceeding vowel is (e):

feeri = fer = open.

This rule can be said to be general for all words where the last consonant is a sonorant. The most common ones are with (r) and (n) however.

In the following lessons, we have tried a phonemic orthography. This led us to discard the two very common phonetic sounds = (ɛ) and (ɔ). They are represented by (e) and (o) respectively. The reason is simply that it makes no difference whether one set or the other is said.

Ex.: goro = gɔrɔ = to sit

bere = bɛrɛ = to turn

Note that there is vowel harmony in Sonray. Thus if one of the vowels is tense, the other (or others) must be too.

Ex.: mooru = to be far (o stays tense)

but: mooro or mɔɔrɔ = far.

When the conditions are met for laxing, all the vowels must be laxed or all must be kept tense. There is no half way.

TO THE TEACHER

The main goal of these lessons is to teach your students how to speak the Sonray language. Now there are many ways to achieve this goal. What is in these lessons is just one of them. What we want to say is that the teacher does not have to follow the method of this book. He can apply his own with the great amount of material provided. But for those who would like to use the book as it is, here are a few directions which we hope will be of a great help.

Drills and their aims

1. Dialogues: The majority of the dialogues are to introduce new patterns. They usually do not exceed four or five lines. An attempt is made to make the sentences short.

These dialogues are to be memorized through what we call "Listen and Repeat".

2. Listen: The teacher first reads or says the dialogue entirely, with normal intonation. Then he goes over it slowly, emphasizing the major stress and intonation patterns.

3. Repeat: Then the students repeat after him collectively first and then individually until the dialogue is memorized.

4. Substitution: The substitution drill is meant to have the student repeat the new patterns as many times as the teacher thinks it necessary without leading to boredom since at least one item is always changed.

Now that the student knows the new pattern very well, more drills can be practiced. Among others, we chose the Chain drill, Question and Answer, Transformation and Conversation.

5. Chain drill: is a good drill to have the students participate individually and free from the teacher's interference unless he also participates just as one of the students. We would as matter of fact recommend just that.

6. Question and Answer: This is a game that can be played just by the students but here we would recommend that the teacher, at least at the beginning control the situation by asking the questions and appointing someone to answer. Nobody knowing who is going to be asked to answer, the class will be alert all the time.

7. Conversation: This is a set of specific questions asked about a review dialogue or text. These dialogues or texts are not to be memorized and they do not introduce any new patterns. However, a few new vocabulary items find their way in them.

The questions are simply to check the comprehension of the students. Thus they might be asked either by the teacher or a student.

Concerning the rest of the dialogues or texts (starting from Lesson Twenty), we have only "Repetition" as opposed to "Listen and Repeat" drills. We just wanted to make the difference clear enough. By Repetition we wanted to say that the students simply repeat them once or twice after the teacher before they can read them for themselves. They do not have to memorize them.

8. Transformation: We gave only one kind of transformation drill all through this book. The teacher or a student gives one form of the sentence and another student must give another form of the same sentence. He may for example give an affirmative sentence and the student must change it into a negative sentence.

9. Translation: Translation drills are more and more disregarded by many teachers. Yet no one can deny that at an early stage in learning a foreign language, most people, if not all, think and make statements in their native language first and then translate those statements in the target language. Tranlsation therefore is very important at this level. Furthermore, it is the only way to show the student the contrast between the two languages concerning both their grammatical structure and their vocabulary.

Translation drills are the best way to show the student that a word for word translation is quite inadequate and to be avoided.

Grammatical patterns and Vocabulary

The grammatical patterns are clearly explained on the next page (the page with the English translation).

As for the vocabulary, it depends on the teacher and on what kinds of students he has. The teacher can introduce the vocabulary item basically in three ways:

1. He can show the object.
2. He can show a picture of it or draw a picture on the blackboard.
3. He can simply name it in English. And this third part is preferred when the vocabulary deals with abstract notions.

A fourth way is called for when the students can understand and fairly speak the language: try a clear explanation in Sonray.

Here again we let the teacher choose his own way, a way that fits him and his students best.

Following now are details about Listen and Repeat, Explanation and Substitution.

1. Listen: The teacher reads the selection (dialogue or text) at a normal conversational speed, several times if necessary. The importance of this is for the teacher to show the proper intonation and stress patterns of the language.

The teacher may want to use Sonray expressions like:

"listen=wo kayndi haŋ̬a or kayndi haŋ̬a"
"repeat= wo ye a ga or ye a ga"
"Ask your neighbor=hã ni cere di, etc."

2. Repeat: The whole class repeats after the teacher. The teacher again says the sentence two or three times before he invites the students to repeat it. If there are words or expressions hard to pronounce, he makes the class say those words first and then the whole sentence is repeated.

Then the different groups and/or individuals who compose the class repeat the same sentences. The teacher moves to the next sentence after he is sure that all the possible corrections that he can make at this level are made.

This goes on until the students have completely memorised the dialogue.

Next, the teacher explains the new grammatical structure The explanations given in the book are quite clear and simple enough for the students to understand them. Thus the teacher's explanation should be clear and very short. He may use diagrams or other materials to show the grammatical relations.

For the vocabulary, see above. Here again the student has a word list at the end of the book where all the words in the book are listed. Besides, after each lesson, he has a summary of the new words.

Examples of a Listen and Repeat Drill:

1. Teacher: Wo ci kitaabu.

   Class: Wo ci kitaabu.

This goes on two or three times until the class as a whole says the sentence in a satisfactory way.

2. Teacher: Wo ci kitaabu.

   Student: Wo ci kitaabu.

An intermediary step may be necessary if the class is a big one. In that case, the teacher will divide it into a certain number of groups and after the class repetition, it will then be the group repetition before the last step which is the individual student repetition.

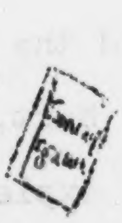
3. Grammar and Vocabulary:

Ci: is used in Sonray to identify people, animals or objects. It's equivalent in English is the verb to be.

Wo: demonstrative pronoun

Kitaabu: a book

While saying the sentence, the teacher shows the book:



Wo ci kitaabu.

The students repeat the sentence showing a book.

4. Substitution: The items to be substituted are always underlined. There may be one item or more:

Wo ci kitaabu.

Teacher: kaalum

Class(or individual student): Wo ci kaalum.

Teacher: kaddasu

Class (or student): Wo ci kaddasu, etc.

The substitution drill is to familiarize the student with the new grammatical pattern and also with the new vocabulary items. It's also good for a revision of the previous vocabulary items.

Now that the new pattern is well understood and the students know how to use it and also how th use the new vocabulary items, the teacher can procede with the other exercises: chain, transformation, question and answer, and translation. Obviously the teacher may increase, reduce or simply change these exercises if they are not of his taste or if they are not the kinds of exercises that his students enjoy.

The Sonray Alphabet

Consonants

b	baba
d	dawa
j	jaari
f	fari
g	goro
h	hu
k	kaalum
l	lakal
m	man
n	naaney
ŋ	ŋa
ny	nya
p	poti
r	ra
s	siifa
t	tasa
c	cere
w	waaye
y	yaare

j: is very similar to the sound indicated by the letter j in English orthography in words like judge.

ŋ: has the sound indicated in English orthography by n when there is a k or g immediately following as in thank (θɑ.ŋk) or sing (siŋ).

ny: has the same sound value as is found in the middle of the English word onion. Whenever ny is geminate we will write nny, e.g. bannya.

p: is not much used in Sonray. It is never used as the word initial sound except for loan words: poti (French: pot); pitiki (French: boutique).

ʃ: is a sound freely interchangeable with si musi= muʃi (cat). It is pronounced like sh in English: she.

c: represents the sound represented by the letters ch in the English chair.

v: is used only in loan words that contain that sound. Even then, most of the time it is replaced by w.

vatir or watir = for the French voiture

z: like v exists only in loan words. Here again, most of the time it is replaced by s.

This sound, however, still exists in the Gao dialect of Sonray. Most of the Gao words with z, if kept in the Timbutu Sonray, contain a j instead:

Zarma (Gao) = Jarme (Timbuctu)=

Zangu (Gao) = jangu (Timbuctu).

Prenasalized consonants:

All the Sonray stops (b,d,t,g,k) and j can occur as prenasalized consonants:

mbaaga

nda

ntende

ŋga

ŋkondo

Sometimes, especially when there is no minimal pair to the word, the nasal may be dropped:

mbaaga or baaga

But: ntende.

The n in ntende is not dropped because of the existence of tende:

ntende = ant

tende = workshop

We should not on the other hand confuse the sounds of ŋ and ng:

haŋa = ear

haŋga -follow

Geminate consonants:

All the consonants except f and c can be geminated.

The stops: Thi first consonant is interrupted by a glottal stop before the second one is released.

Thus: attey = (At?tey)

The sound rr:

Here there is no glottal stop. Instead, the tip of the tongue beats twice against the alveolar ridge. (marra)

The other sounds:

In their pronunciation, the first sound is held longer than the normal length of time that it normally requires, before it is released.

(balla) (amma)

Vowels

i	bisa
u	futu
e	bere
o	bomo
a	tasa

Long Vowels:

ii	siisi
uu	fuutey
oo	gooro
aa	baaba
ee	beere

Minimal pairs:

(i)	sifa	isa	sisi
(ii)	siifa	iisa	siisi

(e)	bere	meru	cece
(ee)	beere	meeru	ceece
(o)	goro	moro	soro
(oo)	gooro	mooro	sooro
(a)	tasa	fata	baba
(aa)	taasa	faata	baaba

Nasal Vowles

ĩ́	fĩ́
ṹ	hṹnu
ẽ́	hẽ́
ṍ	hṍ
ã́	hã́

Minimal pairs:

(i)	findi
(ĩ́)	fĩ́ndi
(u)	hu
(ṹ)	hṹ
(o)	ho
(ṍ)	hṍ
(a)	ha
(ã́)	hã́
(e)	hendi
(ẽ́)	hẽ́ndi

Note that the nasal vowel is different from a vowel followed by the nasal consonant n.

ha (yes), hǎ (to ask), han (day)

Main Intonation Patterns:

Word Stress

Monosyllable words, in isolation are stressed. When used in a phrase, most of them lose their stress especially if they are function words like the articles or postpositions.

Bisyllabic words: Most of them have the strong stress on the first syllable:

bísa, fútu, tása, fári, góykoy, etc.

There are a few words which are exceptions to this rule. Those have the stress on the second syllable which happens to have a long vowel in it (though you'll find those words written with a short final vowel in the lessons.):

kará = wooden bed ≠ kára = yellow
tabá = tobacco ≠ tába = to taste

(Only two or three of these are in the lessons and the teacher will point them out to the students.) However, those that could result in confusing the students are written with a long vowel:

A har ye koy = He told me to go.
A har yee koy = He told me that I will go.

Here both are pronounsed and can occur in the same instances. Thus it is necessary to discard the possibility of confusion.

Trisyllabic words: These also are, in the majority, stressed on the first syllable:

wónnasu = to chat, talk

górongo = chicken

káddasu = piece of paper

Note that the majoirty of the words that exceed two syllables are compounds. The suffix does not change the stress:

fútu, fútundi, fútundindi

Intonation Patterns

1) Ci (to be: identification) and Go (to be location) have the same pattern.

Ali ci yer alfa di cere = Ali is our teacher's friend.

Ali go hu di ra = Ali is in the room.

This does not change with the wala question but it does with ma, man, etc.

Ali ci alfa wala? = Is Ali a teacher?

Ali go ne wala? = Is Ali here?

2) Nono pattern.

Ali nono = It's Ali.

Ali nono wala? = Is it Ali?

For go, the location has the intonation peak. For ci and nono the item to be identified (or the identified item) has the intonation peak.

3) Ordinary verbs.

Ali Koy hu = Ali went home.

Ali na taasu = Ali ate rice.

The verb has the intonation peak.

The pattern is the same for all the ordinary verbs (which means all those except for the three above) and it does not change with wala or kala.

Ali ŋa tȧasu wala?
Kala Ali ŋa tȧasu?
Ali ŋa tȧasu kala?

The object of the verb (if there is one) has a secondary stress. Thus if we represent the stress by numbers we'll have:

3 1 2 3
Ali na taasu wala?
3 1 2 3
Ali koy yoobu bi.

This stress is represented by the dot.

4. Ma (may, ma-se, sa-fo? etc.) pattern:

Ma na Ȧli ŋa? = What did Ali eat?
Man na Ȧli koy? = Where did Ali go?

The subject of the verb will have the secondary stress. If the question words are put at the end of the question, we will have:

Ali ŋȧ ma? Ali kȯy man?

Then it is the verb that carries the secondary stress.

5. When focus is involved, the focus particle carries the intonation peak.

Ali da ŋga ŋȧ taasu di.

Lesõ 1
Wɔ ci kitaabu

Dialɔgue:

Ami - Ni nda subɔ.
Ali - Nda lafiya.
Ami - No sellɛ wala?
Ali - Yee saabu yerkɔy.

Drills:

1. Listen and Repeat (see teacher's instructions).
2. Chain Drill (see teacher's instructions).

Dialogue:

Ami - Wo ci taabal wala?
Ali - ŋ ga, wo ci taabal.

Drills:

1. Listen and Repeat.
2. Substitution:

   a. Wo ci taabal wala?
   goro-bundu
   kaalum
   tabulo
   kitaabu

   b. ŋ ga, wo ci taabal
   goro-bundu
   kaalum
   tabulo
   kitaabu

3. Question and Answer

   Ami - Wo ci taabal wala?
   Ali - ŋ ga, wo ci taabal.
   Ami - Wo ci goro-bundu wala?
   Ali - ŋ ga, wo ci goro-bundu.

Dialogue:

Ami - Wo hentu ci goro-bundu wala?
Ali - A na, wo hentu ci taabal.

Drills:

1. Listen and Repeat
2. Chain Drill

Lesson 1
This is a book

Dialogue:

Ami - Good morning
Ali - Good morning
Ami - How are you?
Ali - I am fine

Dialogue:

Ami - To this a table?
Ali - Yes, this is a table.

Dialogue:

Ami - Is that a chair?
Ali - No, that is a table.

3. Substitution

a. Wo hentu ci goro-bundu wala?
taabal
kitaabu
kaalum

b. A na, wo hentu citabulo.
taabal
goro-bundu
kaalum

4. Question and Answer

Teacher: Wo (hentu) ci taabal wala?
Ami: ŋga, wo (hentu) ci taabal.
Teacher: Wo (hentu) ci kaalum wala?
Ali: A na, wo (hentu) ci tabulo.

The parentheses indicate that the questions and answers should include "hentu" depending on whether the speaker is near or far from the object in question.

Summary:

1. Sentence Patterns:

Wo ci ________________.
Wo hentu ci ______________.

The blanks could be filled with any noun.

2. Vocabulary items:

ni	you
nda	and, with
subo	n. morning (only in greeting) v. to say good morning.
lafiya	peace
selle	to be well
wala	word that marks question
yee	contracted form of "ay go" meaning I (go: is an auxiliary)
no	contracted form of "ni go"
saabu	to praise
yerkoy	Lord
taabal	table
goro-bundu	chair (stool)

Summary (Cont'd.)

2. Vocabulary Items (cont'd.)

kaalum	pen, pencil
tabulo	blackboard
kitaabu	book
wo	this
hentu	there
wo hentu	that
ci	a form of be
ŋ ga	yes
A na	no.

Lesõ 2

Wo bine ci kitaabu wala?

Dialogue:

Baba- Ni nda hoy.
Bintu - Nda lafiya.
Baba - Ni hoy mote?
Bintu - Nda gomni

Drills:

1. Listen and Repeat (see teacher's instructions).
2. Chain Drill (see teacher's instructions).

Dialogue:

Baba - Wo ci gambu wala?
Bintu - A na, wo ci funeter.

Drills:

1. Listen and Repeat
2. Substitution

Wo ci kaye wala?
lakere
kaddasu
dawa
pilim

3. Question and Answer:

Baba - Wo (hentu) ci kaye wala?
Bintu - Ŋ ga, wo (hentu) ci kaye.
Ami - Wo ci kaddasu wala?
Ali - A na, wo (hentu) ci dawa.

Dialogue: Negation

Ami - Wo (hentu) ci tece wala?
Baba - A na, wo (hentu) na ci tece.

Drills:

1. Listen and Repeat
2. Substitution:

Lesson 2
Is this a book too?

Dialogue:

Baba - Good afternoon
Bintu - Good afternoon
Baba - How are you? (How was the day?)
Bintu - Fine

• This greeting is used from around 10:00 a.m. and continues to be used throughout the night. Thus the greetings in lesson one are only for a short period of time (from the time people wake up until about 10:00 a.m.).

Dialogue:

Baba - Is this a door?
No, this is a window.

Dialogue:

Ami - Is this (that) a wall?
No, this (that) is not a wall.

Wo na ci tece
funeter
me
gambu
kaye
lakere

3. Question and Answer:

a. Negative responses:

Teacher - Wo (hentu) ci tece wala?
Bintu - A na, wo (hentu) na ci tece.
Teacher - Wo (hentu) ci kaye wala?
Ali - A na, wo hentu na ci kaye.

b. Negative responses and correct statement

Baba - Wo ci me wala?
Ali - A na, wo na ci me, wo ci funeter.
Ami - Wo ci gambu wala?
Bintu - A na, wo (hentu) na ci gambu, wo (hentu) ci tabulo.

c. Mixed responses:

Teacher - Wo ci me wala?
Ami - ŋ ga, wo hentu ci me.
Teacher - Wo ci kaddasu wala?
Baba - A na, wo ci kaye.

Dialogue: Too: in questions

Ami - Wo ci kaddasu.
Baba - Wo bine ci kaddasu wala?
Ali - A na, wo hentu ci kitaabu.

Drills:

1. Listen and Repeat.
2. Substitution

Wo bine ci kaddasu wala?
kaye
pilim
goro-bundu
kitaabu
me
funeter, etc.

Dialogue: Too in questions

Ami - This is a piece of paper.
Baba - Is this a piece of paper too?
Ali - No, that is a book.

Bine: Translated in English according to the contest, this word would mean: "too (or also) and "how about" (or what about). It is the latter meaning that we have in the question and answer drill. Note the difference in meaning is contextual - in one "bine" is used because the object to be identified is contrasted with one already mentioned. In the other "bine" is used just to continue a process of identification that started already.The objects which are to be identified are in no way contrasted with those mentioned before them.

3. Question and Answer: Chain Drill

Ami - Wo (hentu) ci me.
Bintu - Wo (hentu) bine ci me wala?
Baba - A na, wo (hentu) ci funeter.

Dialogue: Too: in statements

Baba - Wo ci gambu.
Bintu - Wo hentu bine ci gambu wala?
Ali - ŋga, wo hentu mo ci gambu.

Drills:

1. Listen and Repeat.
2. Substitution:

Wo (hentu) mo ci gambu.
me
tece
funeter
batuma
kalasi, etc.

3. Question and Answer: Chain Drill

a. Affirmative responses

Teacher - Wo (hentu) ci me
Ali - Wo (hentu) bine ci me wala?
Baba - ŋga, wo (hentu) mo ci me.

b. Negative responses

Teacher - Wo (hentu) ci funeter.
Ami - Wo (hentu) bine ci funeter wala?
Bintu - A na, wo (hentu) na ci funeter.

c. Alternative responses

Teacher - Wo (hentu) ci kaye.
Ami - Wo (hentu) bine ci kaye wala?
Baba - 1. A na, wo hentu na ci kaye,
wo hentu ci kitaabu.
2. Ŋga, wo (hentu) mo ci kaye.

Dialogue: Alternative questions: wala

Ali - Wo ci gambu wala wo ci funeter?
Bintu - Wo ci funeter.

Dialogue:

Baba - This is a door.
Bintu - Is that a door too?
Ali - Yes, that too is a door.

Dialogue: Wala - or

Ali - Is this a door or a window?
Bintu - This is a window.

Drills:

1. Listen and Repeat.
2. Substitution: (Multiple slot)

Wo ci me wala wo ci funeter?
kaye kitaabu
tece tabulo
tabulo gambu, etc.

Dialogue:

Ami - Wo hentu ci kaye wala kitaabu?
Baba - Wo hentu ci kitaabu.

Drills:

1. Listen and Repeat.
2. Substitution as above.
3. Question and Answer: Chain Drill.

Ali - Wo ci pilim wala wo ci kaalum?
Ami - Wo ci pilim.
Bintu - Wo binê ci taabal wala goro-bundu?
Wo ci taabal.

Summary of Lesson 2

Patterns - Negative - Wo (hentu) na ci ________________.
Too: 1.) in questions: Wo (hentu) bine ci ______________ wala?
2.) in statements: Wo (hentu) mo ci ________________.
Alternative Questions: 1.) Wo (hentu ci ________ wala wo (hentu) ci ____?
2.) Wo (hentu) ci ________ wala ___________?

Vocabulary:

hoy	day (in greetings). v. to spend the day.
mote	how (only in greetings)
kaye	notebook
lakere	chalk
kaddasu	paper
dawa	ink
pilim	penpoint for inkpen
kalasi	classroom
tece	wall
funeter	window
me	doorway
gambu	door (moving part)
batuma	courtyard
na	not, negative particle
bine	too, how about, (in questions). as for.
mo	too, also
wala	or (it is also a question marker)

Dialogue:

Ami - Is that a notebook or a book?
Baba - That is a book.

Lesõ 3
Ma ci ni ma?

Dialogue:

Kalil - Ni nda subo
Kadija - Nda lafiya
Kalil - Ni kani mote?
Kadija - Albasi fo si ay ga

Drills:

1. Listen and Repeat
2. Chain Drill (Combine with dialogue of greetings of Lesson 1)

Dialogue:

Kalil - Wo ci musi wala?
Kadija - A na, wo na ci musi, wo ci hansi.

Drills:

1. Listen and Repeat.
2. Substitution

Wo ci musi
hansi
boro
adabba
har
woy

3. Question and Answer:

Teacher- Wo ci adabba.
Kalil - Wo ci musi wala?
Kadija - A na, wo ci hansi.
Baba - Wo bine ci musi wala?
Ami - ŋga, wo ci musi.

Dialogue:

Ali - Ma ci wo?
Kalil - Wo ci musi.
Ali - Wo bine ci ma?
Kalil - Wo ci kaddasu.

Drills:

1. Listen and Repeat.
2. Chain Drills:

Lesson 3
What's your name

Dialogue:

Kalil - Good morning
Kadija - Good morning
Kalil - How are you? (How was the night?)
Kadija - Just fine. (I have no trouble)

Dialogue:

Kalil - Is this a cat?
Kadija - No, this is not a cat, this is a dog.

Dialogue:

Ali - What's this?
Kalil - This is a cat.
Ali - What about this?
Kalil - This is a piece of paper.

Drills: (Cont'd.)

• In Sonray the question word Ma could come either at the beginning or at the end of the question. Thus: Ma ci wo? could be Wo ci ma?
and Wo bine ci ma? could be Ma ci wo bine?
This operation does not trigger any change of intonation or meaning and both forms are equally commonly used.

3. Transformation - Chain Drill:

Give the alternative form of these questions then answer.

A. Ma ci wo?
B. Wo ci ma?
C. Wo ci kitaabu.
A. Ma ci wo hentu?
B. Wo hentu ci ma?
C. Wo hentu ci musi.

Question and Answer: Wala - Ma.

A. Wo ci musi wala?
B. Nga, wo ci musi.
A. Ma ci wo bine?
B. Wo hentu ci kaye.

A. Ma ci wo?
Wo ci pilim.
Wo bine ci pilim wala?
A na, wo ci kaalum.

Text: Wo ci musi. Wo hentu ci hansi. Musi ci adabba - Hansi mo ci adabba.

Drills:

1. Listen and Repeat.
2. Substitution.

a. Single slot
Wo ci adabba.
Musi ci adabba.
Hansi ci adabba.

b. Double slot
Ali ci har?
Mamadou ci alfa
Nana ci woy
Baba ci har
taabal ci haya

Text: This is a cat. That is a dog.
A cat is an animal. A dog is an animal too.

Drills: (Cont'd.)

3. Transformation: Put in the negative or affirmative in order to have the correct statement.

Nana ci har
Ali ci adabba.
Musi ci boro.
Mamadou na ci alfa.
Tijani na ci tira-ije.

Text: Ay ci alfa. Ay ma ci Mamadou.
Wo ci tira-ije. A ma ci Tijani.

1. Listen and Repeat.
2. Substitution:

Ay ci alfa
Ni ci alfa
A ci alfa
Yer ci tira-ije yo*
Wor ci tira-ije yo
I ci tira-ije yo.

* Yo: "plural marker" will be drilled later in this lesson.

Question and Answer:

Ay ci tira ije, ni bine?
Ay mo ci tira-ije.
Wo ci hansi; wo hentu bine?
Wo hentu mo ci hansi.
Wo ci har; Wo bine?
Wo na ci har, Wo ci woy.
Wo ci Nana, Wo hentu bine?
Wo hentu ci Mayram.

- Substitution:

Ay ma ci Mamadou.
Ni ma ci Mamadou.
A ma ci Mamadou.
Yer ma ci Mamadou.
Wor ma ci Mamadou.
I ma ci Mamadou.

- Chain Drill: Identification

Baba - Ay ci har. Ay ma ci Baba. Ay ci tira-ije.
Ni bine?

Text: I am a teacher. My name is Mamadou.
This is a student. His name is Tijani.

- Chain Drill (Cont'd.)

Nana - Ay ci woy. Ay ma ci Nana. Ay ci tira-ije.
Wo bine?
Kalil - Wo ci adabba. A ma ci Dick. A na ci tira-ije. etc.

- The same personal pronouns are used in the possessive constructions.

Dialogue: Mayram - Ay ma ci Mayram.
Ma ci ni ma?
Nana - Ay ma ci Nana.

Drills:

1. Listen and Repeat.
2. Chain Drill.
3. Substitution:

Ay ma ci Mayram
Bokar, Kalil, Kadija, Baba, etc.

Question and Answer:

a.) A. Ma ci ni ma?
B. Ay ma ci Mayram.
Ni bine, ma ci ni ma?
A. 1. Ay mo ma ci Mayram.
2. Ay ma ci Nana.

b.) A. Ni ma ci Mayram wala?
B. A na, ay ma ci Kadija.
Ni bine, ma ci ni ma?
A. Ay ma ci Kalil.

c.) A. Wo ci har wala woy?
B. Wo ci har.
A. Ma ci a ma?
A ma ci Baba.

Dialogue: yo - plural

Daouda - Ma ci wo yo?
Ali - Wo yo ci kaye yo.
Daouda- Wo yo bine?
Ali - Wo yo ci kitaabu yo.

Drills:

1. Listen and Repeat.
2. Substitution:

Dialogue:

A. My name is Mayram.
What is your name?
B. My name is Nana.

Dialogue:

Daouda - What are these?
Ali - These are notebooks.
Daouda - What about these?
Ali - These are books.

Drills: (Cont'd.)

a.) Wo yo ci boro yo
Wo yo ci hansi yo
Wo yo hentu ci musi yo
Wo yo ci kitaabu yo
Wo yo hentu ci kaye yo

b.) Transformation: Put in the plural.

Wo ci me. Wo hentu ci tece.
Wo ci alfa. Wo hentu ci tira-ije.
Wo ci adabba. Wo hentu ci boro.

Question and Answer: Chain Drill

a. A. Ma ci ni ma?
B. Ay ma ci Kadija. Ma ci wo?
C. Wo ci hansi.
Hansi ci boro wala adabba?
D. Hansi ci adabba.

b. A. Ma ci wo ma?
B. A ma ci Mamadou.
Ni bine, ma ci ni ma?
A. Ay ma ci Bokar.
Mamadou, Ma ci wo hentu?
Mamadou - Wo hentu ci boro.
C. Ma ci a ma?
D. A ma ci Nana.
E. Nana ci har wala woy?
D. Nana ci woy.

Summary: Lesson III

Patterns: Ma - Wo ci ____________?
____________ ci wo?

Personal pronouns in subject position and Possessive constructions.
Plural - yo

Vocabulary:

alfa	teacher
tira-ije (lekkol-ije)	student
boro	person
adabba	animal
haya	thing
musi	cat
hansi	dog

Vocabulary: (Cont'd.)

har	man (male)
woy	woman (female)
ma	name
ma	question word: what
cere	friend
Ay	I, my
Ni	you, your
A	he, she, it, his her, its
yer	we, our
wor	you, your
i	they, their
kani	spend the night (only in greeting) to lie down
albasi	trouble, grievance
fo	negative particle (no)
si	auxil. used only in negative sentences
ga	on

Some proper names

Male	Female
Ali	Aminata
Bokar	Mayram
Kalil	Kadija
Daouda	Nama
Bokar	Faata
Baba	Bintu

Lesson 4

Review Exercises

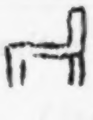
1. **Dialogue:** Greetings and introduction.

A. Ni nda subo
B. Nda lafiya.
A. Ni kani mote
B. Yee saabu yerkoy.
A. Ma ci ni ma?
B. Ay ma ci Nana. Ni bine, ma ci ni ma?
Ay ma ci Mayram.

Nana - Wo ci Bintu.
Mayram - Ni nda subo Binto.
Bintu - Ni nda subo Mayram.
Ma ci wo yo?
Mayram - Wo yo ci kaddasu yo.

2. Identification of the different objects in the classroom:
Choose any of these questions?

Example:



a. Ma ci wo?
Wo ci goro-bundu.
b. Wo ci goro-bundu wala?
c. Wo ci goro-bundu wala taabal?

3. Fill in the blanks with the following words:
har, adabba, woy, musi, boro, hansi, Nana, alfa.

Musi ci ________. __________ mo ci adabba.
Bokar ci ________. ________ mo ci boro. ________ na ci boro.
Bokar ci har, Nana ci __________. Ali mo ci __________.
Mamadou ci ____________.

4. **Self identification: Chain Drill**

Example: A. Ay ci har.
Ay ma ci Kalil.
Ay ci lekkol-ije. Ni bine?

B. Ay ci woy.
Ay ma ci Ami.
Ay mo ci lekkol-ije.

5. **Question and Answer**

. Answer in the Negative, then give the correct response using the words in parentheses.

5. Question and Answer (Cont'd.)

Ni ma ci Ali wala? (Fanta)
Wo ci musi wala? (hansi)
Tijani ci alfa wala? (tira-ije)
Wo ci me wala? (funeter)
Wo yo ci boro yo wala? (adabba yo)
Wo yo ci tira-ije yo wala? (alfa yo)

. Answer in the affirmative, then contradict. (use the words in parentheses: the first in the negative statement, the second in the affirmative one.)

Example: Ma ci wo? adabba/boro
Wo ci adabba.
A na, wo na ci adabba, wo ci boro.

Wo ci musi wala? (musi/hansi)
Wo ci kitaabu wala? (kaye/kaddasu)
Ma ci wo? (taabal/goro-bundu)
Ma ci wo bine? (goro-bundu/taabal)
Mayram ci har wala woy (har/woy)
Hansi ci boro wala adabba? (boro/adabba)

. Answer and specify: (use words in parentheses)

Example: Wo yo ci adabba yo wala? (hansi/musi)
Nga, wo yo ci adabba yo:
Wo ci hansi, wo ci musi.

Wo yo ci tira ije yo wala? (Bokar/Kalil)
Wo yo ci woy yo wala? (Nana/Ami)
Wo yo ci musi yo wala? (Silvie/Gregory)
Wo yo ci hansi yo wala? (Dick/Tupas)

Lesõ 5

Dialogue:

Teacher: Wor nda subo
Class: Nda lafiya
Teacher: Woro selle wala?
Class: Yero saabu yerkoy.

Drills:

1. Listen and Repeat.
2. Chain Drill

Dialogue:

Ami - Ma ci wo?
Ali - Fuula nono.

Drills:

1. Listen and Repeat.
2. Transformation:

Teacher: Wo ci fuula.
Students: Fuula nono.
Teacher: Wo ci tilbi.
Students: Tilbi nono.
Teacher: Wo ci forko
Students: Forko nono.
... etc.. use all vocabulary items.

Dialogue:

Mayram: Ma ne?
Kalil: Fuula nono.

Drills:

1. Listen and Repeat.
2. Transformation:

Teacher: Ma ci wo?
Students: Ma ne?
Teacher: Ma ci wo hentu?
Students: Ma ne hentu?

Lesson 5

Dialogue:

Teacher: Good morning
Class: Good morning
Teacher: How are you?
Class: Fine

This is an individual (Teacher) greeting a group of individuals. The group may speak together or may have one individual speaking for it.

Dialogue:

Ami - What's this?
Ali - It's a hat.

• Nono - This nono construction is equivalent with the ci construction - Wo ci fuula - Fuula nono. The only difference lies in the order of the words in the statement.

Nono can be used in questions as well: Ma nono? What is it? In negative constructions however its presence is not necessary (see negation on the page of this lesson): A na ci taabal (nono): It's not a table.

Dialogue:

Mayram - What is this?
Kalil - It's a hat.

Ne: Ne is used only in questions, and it has the same meaning ci and nono have:

Ma ci wo? - Ma nono? - Ma ne? - What's this (it)?

Drills: (Cont'd.)

3. Question and Answer:

(For each question and answer, give the two possible alternatives)
Example: (could be in either order)

Question: Wo ci ma?- alternative - Ma ne?
Answer: Wo ci fuula. - alternative - Fuula nono.
Wo ci ma? (derbe)
Ma ne? (siibi)
Ma ne hentu (taamu)
Ma ci wo hentu (ganduura)

Dialogue:

Ami - Ma ne?
Mayram - Tilbi nono.
Bintu - A na, a na ci tilbi nono, forko nono.

Drills:

1. Listen and Repeat.
2. Chain Drill.
3. Combine the Chain Drill with a substitution drill:
   Example: A. Ma ne?
   B. Tilbi nono (forko, taamu, fuula, etc.)
   C. A na, a na ci tilbi nono, forko nono

The underlined words are to be replaced by the words in parentheses (and other vocabulary items).

4. Question and Answer:

A. Ali - Wo ci forko wala?
Ami - ŋ ga, wo ci forko.
B. Bokar - Wo ci kitaabu wala?
Bintu - A na, a na ci kitaabu nono.
C. Kalil - Ma ne?
Mayram- Derbe nono.

Dialogue:

Ami - Kalil, may ci wo?
Kalil - Wo ci Ali.

Drills:

1. Listen and Repeat.
2. Chain Drill.

Dialogue:

Ami - What's this?
Mayram - It's a robe.
Bintu - No, it is not a robe, it is a shirt.

Dialogue:

Ami - Kalil, who is this?
Kalil - It's Ali. (or this is Ali)

Drills: (Cont'd.)

3. Question and Answer:

A. Ami - May ci wo?
Mayram - Wo ci Bokar.
Ami - May ci wo hentu bine?
Mayram - Wo hentu ci Kalil.

B. Ali - May ne?
Bintu - Ami nono.
Ali- May ne hentu?
Bintu - Kadija nono.

C. Kalil - Wo ci Bokar wala?
Kadija - May, wo hentu wala?
Kalil - ŋga, may nono.
Kadija - Fanta nono.

D. Identify, using words in parenthesis:
a. Ma ci wo? (musi - haya, boro)
Ma ci a ma? (Silvie, fuula, Ali, etc.)
b. May ne? (Bokar, Mayram, Kalil, Ami, etc.)
Har nono wala woy nono?
Tira-ije nono wala alfa nono? etc.

Dialogue:

Ali - May ne?
Bokar - Ay nono.
Ali - Ni may?
Bokar - Ay Bokar.
Ali - Ma ci wo?
Bokar - Wo ci hansi
Ali - Ma ci a ma?
Bokar - A ma ci Bob.

Summary Lesson 5:

Patterns:
a. Ma ne? Ma nono?
May ne? May nono?
b. Fuula nono. Ali nono.

Vocabulary:

woro	contracted form for: wor go
yero	contracted form for: yer go
derbe	dress (any)
siibi	trousers
fuula	hat (any)
tilbi	long robe unsewn on the sides
forko	shirt
ganduura	long robe sewn on the sides
taamu	shoes (any)

Dialogue:

Ali -	Who is this?
Bokar -	It's me.
Ali -	Who did you say?
Bokar -	Me, Bokar.
Ali -	What is this?
Bokar -	It's a dog.
Ali -	What's its name?
Bokar -	Bob.

Situation: Ali who is inside the room hears some noise at the door: it's Bokar carrying a dog.

Lesõ 6

Dialogue:

Ami - May ci wo?
Kadija - Alfa di nono.

Drills:

1. Listen and Repeat.
2. Chain Drill
3. Substitution:
   a. Alfa di nono
      tira-ije
      derbe
      taamu
      kamsel
      taafe
      musor
      taaram
   b. Wo ci alfa di
      taamu
      taafe
      musor, etc. ...

Dialogue:

Bintu: Har wo ci may?
Bokar: Har wo ci alfa.

Drills:

1. Listen and Repeat
2. Chain Drill
3. Substitution:
   Har wo ci alfa.
   Adabba hansi
   Haya derbe
   lekkol-ije Tijani

Dialogue:

Ali - Har-mayra wo yo ci lekkol-ije yo wala?
Adama - Nga, likkol-ije yo nono.
Woy-mayra di yo mo ci lekkol-ije yo.

Drills:

1. Listen and Repeat
2. Substitution: Transformation

Lesson 6

Dialogue:

Ami - Who is this?
Kadija - It's the teacher.

Di : is the only definite article in Sonray.

Dialogue:

Bintu - Who is this man?
Bokar - This man is a teacher.

Wo - seen in the previous lessons as this - demonstrative pronoun is also the demonstrative adjective.

Hentu can be used with it here too:
Har wo hentu ci Ali - That man is Ali.

Dialogue:

Ali - Are these boys students?
Adama - Yes, they are students.
The girls are students too.

. Yo - plural particle is used with both wo and di when these are used with nouns.

Drills (Cont'd.)

Change the statements into plural:

Har-kayna wo ci lekkol ije.
Woy-kayna wo na ci alfa.
Haya wo na ci derbe.
Har di ci alfa
Woy di mo ci alfa.

3. Question and Answer

May ci har wo? (Mamadu)
Woy di bine? (Bintu)
Ma ci haya wo? (forko)
Har wo ci alfa wala?
Woy-kayna di bine?

Dialogue:

Teacher: Ma ci wo?
Student: Wo ci forko.
Teacher: Wo hentu bine?
Student: Wo di na ci forko, taafe nono.

Drills:

1. Listen and Repeat
2. Chain Drill
3. Substitution (multiple):

Use dialogue, each time replace forko and tilbi by other vocabulary items.

Dialogue:

Bokar - May ci woy wo?
Bintu - Woy wo ci yer alfa di.
Bokar - Ma ci a ma di?
Bintu - A ma di ci Mayram

Drills:

1. Listen and Repeat.
2. Chain Drill.
3. Substitution:

Give the alternative forms of the following sentences:
Example: Ay ma ci Bintu.
Ay ma di ci Bintu.

Note that yo always comes after wo or di

Har yo ... -	men ...
Har wo yo -	these men ...
Har di yo -	the men ...

Dialogue:

Teacher: What is this?
Student: This is a shirt.
Teacher: What about this one.
Student: That one is not a shirt, it is a "pagne".

Wo - (both adjective and pronoun) can take di.
In each case they refer to something already mentioned (besides showing it). The same idea would be expressed in English by the phrase "the one concerned".

Example: Har wo di ci ay cere.
The man (the one concerned) is a friend of mine.

Dialogue:

Bokar - Who is this woman?
Bintu - This woman is our teacher.
Bokar - What is her name?
Bintu - Her name is Mayram.

Di: When used in a possessive construction, di is very important since it is in most cases the word that makes these two constructions different:
a.) Wo ci yer alfa - This is a teacher of ours.
b.) Wo ci yer alfa di - This is our teacher.
Its absence then marks a selection out of a group. But this is not always true since in Sonray there are possessive constructions that do not take di.
1.) Optional di (a) Ay ma ci Ali - My name is Ali.
(b) Ay ma di ci Ali - My name is Ali.
2.) Not used at all:
Wo ci ay nya - This is my mother.

Drills (Cont'd.):

a. A ma di ci Bokar.
Ma ci ni ma?
Ay ma na ci Tijani.
Ay ma di ci Mayram.
Musi wo ma ci Silvie wala?

b. Fill in the blanks:

Ay cere wo ci alfa
__________ di __________
yer ____________________
____________ alfa yo.
__________ wo yo ________
__________woy __________.
__________ wo ______ har.
ay ____________________
___________ di ________
____________________ Bintu.
____

Summary: Lesson 6

Pattern: 1.) ________ (wo) (di) (yo) ci ________ (wo) (di) (yo)
Example: Har (wo) (di) (yo) ci alfa (wo) (di) (yo)

2.) Possessive: Har wo ci Possessor Possessed (di)
Example: Har wo ci ay alfa. - ... a _____ of mine.
Har wo ci ay alfa di. ... my _______.

Vocabulary:

wo	this (demonstrative adj.)
di	the
yo	plural marker
tilbi	robe
kamsel	camisole (french)
taafe	pagne (french)
musor	scarf
taaram	jewelry
Hijji	pilgrimage
kow	take off, prevent
attabiya	habit

Proverb: Hijji si kow attabiya.

Lesõ 7

Dialogue:

Ami: May derbe ci wo?
Alhaji: Wo ci Musa derbe di.

Drills:

1. Listen and Repeat.
2. Chain.
3. Substitution:

Wo ci Moussa derbe di.
Kalil
Ami
Bokar
ay
a
ni
yer
wor, etc.

4. Transformation.

Give the alternative form, then negate:

Ex.: a) Wo ci Musa derbe di.
- Muse derbe di nono.
- A na ci Musa derbe di nono.

b) Ay derbe di nono.
- Wo ci ay derbe di.
- Wo na ci ay derbe di.

Ali siibi di nono.
Wo ci Alhaji forko di.
Mayram musor di nono.
Wo ci Mamadou Kitaabu di.
Wo ci ay kaalum di.
Kalil gandura di nono.
Wo ci Kadija kamsel di.
Yer taamu di yo nono.

Lesson 7

Dialogue:

Ami: Whose clothes are these?
Alhaji: These are Musa's clothes.

Possession as said in the previous lesson is of this form:

Possessor   Possessed (di)

Possessor -- may be a noun or a pronoun.

Thus, ay derbe di --- my clothes
Ali derbe di -- Ali's clothes
alfa di derbe di -- The teacher's clothes.

We can say that as in English, if the possessor has an article, the article does not delete. This is also true for the possessed object in Sonray. However in that case it makes a difference in the meaning. This will be explained in the following pages.

Dialogue:

Mayram: May kaye ci wo?
Bintu: Wo ci Musa wone.

Drills:

1. Listen and Repeat.
2. Chain.
3. Transformation

Give the alternative forms:

Ex.: Wo ci Musa kaye di.
Wo ci Musa wone.

Wo ci Kadija musor di.
Wo ci yer alfa di taabal di.
Wo ci ni kaye di.
Wo ci Ami taafe di.

Dialogue:

Fanta; May musor ci wo?
Bintu: Mayram wone nono.

Drills:

1. Listen and Repeat.
2. Transformation:

Give the two alternative forms of each sentence (use words in parentheses when needed).

Ex.: Wo ci Ami taafe di.
a. Wo ci Ami wone.
b. Ami wone nono.

Wo ci ni kaye di.
Ali wone nono. (musi)
Wo ci Alhaji wone (forko).
Wo ci yer kalaasi di.
Yer muse di taabal di nono.

Dialogue:

Ali: May wone ci derbe wo?
Ami: Alhaji wone.

Drills:

1. Listen and Repeat.
2. Chain.
3. Substitution:

May wone ci derbe wo.
kaye wo
musi wo
forko di
wo, etc.

Dialogue:
Mayram: Whose notebook is this?
Bintu: It's Moussa's.

Wone: we may call the possessive pronoun since it can replace the possessed object. In this construction the possessed object may not be deleted: Wo ci Moussa wone kaye di. in which case wone would just be a redundant possession marker. However this form is very rarely used and the deleted form is the common one.

This wone construction is ambiguous in Sonray. Wo ci Moussa wone = 1) It's Moussa's (this reading is obtained when it is known that Moussa has only one such thing or when there are other such things present but only one belongs to Moussa). 2) It's one of Moussa's (when he has more than one.)

Dialogue:
Fanta: Whose scarf is this?
Bintu: It's Mayram's.

As seen before, a nono construction can replace a ci construction.

Dialogue:
Ali: Whose clothes are these?
Ami: They are Alhaji's.

May (who) and the possessive marker wone give the possessive interrogative adjective (or pronoun) in Sonray.

Note: May wone ci derbe wo? can be
Derbe wo ci may wone? just like
May ci wo? or Ma ci wo? can be said the other way:
Wo ci may? or Wo ci ma? The meanings are the same.

Questions and Answers. Give all possible alternative answers:

Ex.: May wone ci derbe wo?
A. Derbe wo ci Ali wone.
B. Ali wone ci derbe wo.
C. Ali wone nono.

May wone ci kitaabu wo?
May wone ci musor di?
Taafe wo ci Ami wone wala?
May wone ci hansi wo?
Kaddasu wo ci ni wone wala?

Dialogue:

Alhaji: May wone ci taafe wo?
Bintu: Ay won' di nono.

Drills:

1. Listen and Repeat
2. Chain.
3. Question and Answer.
   a May wone ci kamsel wo?
   May wone ci kaye di?
   Wo ci ay kitaabu di wala ni won' di nono?
   May tira-ije ci wo?
   May wone ci wo?
   b) Give the four answers (see examples below) to each question, then negate the answers.
   Ex.: May kitaabu ci wo?
   1. A. Ay kitaabu nono.
   B. Ay wone nono.
   C. Ay kitaabu di nono.
   D. Ay won'di nono.
   2. A'. A na ci ay kitaabu nono.
   B'. A na ci ay wone nono.
   C'. A na ci ay kitaabu di nono.
   D'. A na ci ay won'di nono.

May kamsel ci wo?
Fanta taafe ci wo wala?
May musi ci wo?
May alfa ci wo?
Wor alfa di ci har wo wala?

Dialogue:

Alhaji: Whose "pagne" is this?
Bintu: It's mine.

Won'di (wone di) we may say is the real pronoun since with it, the possessed object cannot occur at all. The presence of the di is very important and makes the sentence unambiguous.

Wone -- ay wone nono: a. It's mine.
b. It's one of mine.

Won'di -- ay won'di nono: It's mine.

Review Dialogue:

Mayram: Bintu, ma ne?
Bintu: Ma, wo wala?
Mayram: Nga, ma nono?
Bintu: Ay kamsel di nono.
Mayram: Wo bine?
Bintu: Wo ci a taafe di.
Mayram: A na ci taafe di, wo hentu.
Bintu: ã!, Wo di mo ci taafe; tubaabu taafe nono. A ma ci zuppu.
Mayram: May wone?
Bintu: Ay wone.

Review Dialogue:

Mayram: Bintu, what's this?
Bintu: What, (you mean) this?
Mayram: Yes, what is it?
Bintu: It's my "Kamsel".
Mayram: What about this?
Bintu: This is its "pagne".
Mayram: It's not the pagne (I'm talking about), that one.
Bintu: Oh! That too is a "pagne"; it's a European "pagne". It's called a skirt.
Mayram: Whose is it?
Bintu: It's mine.

Summary -- Lesson 7:

Patterns: Possessive constructions

A) Wo ci ay ____________ (di)
 a. Noun: Wo ci ay derbe di.
 b. Wone: Wo ci ay wone.
 c. Won'di: Wo ci ay won'di.

B) May ____________ ci wo.
 a. Noun: May derbe ci wo?
 b. Wone: May wone (derbe) ci wo?
 c. won'di: May won'di ci wo.

Vocabulary -- Review.

zuppu -- skirt
tubaabu -- European

This used to be for all Europeans. But now that more and more white people other than the French are coming to Mali; tubaabu is having a restricted meaning, reserved only for the Frenchmen. The others would be called by their names; here are some:

amerikẽ -- American
almã -- German
ãngile (or ingiles) -- Englishman
riisi -- Russian
sinuwa -- Chinese
japone -- Japanese

Proverb: Bun ba haawi.
"Death is better than shame"

Lesõ 8

Text: Ali ci lekkol-ÿe.
A go lekkol-hu.
Mayram mo go lekkol-hu.
A go kalaasi di ra.

Drills:
1. Listen and Repeat.
2. Substitution
a) Ali go lekkol hu.
Mayram
Adama
ay
yer

b) Mayram go kalaasi di ra.
hu
batuma
siifa
fuutey
hu
salanga
c) Adama go kalaasi di ra.
kuna
jere
banda
bene

Dialogue:
Ali: Man Mayram go?
Bokar : A go lekkol.

Drills:
1. Listen and Repeat.
2. Question and Answer:
Use the words in parentheses in the answers.
Man Mamadou go? (terey)
Man Kadija go? (fuutey)
Bokar go siifa di ra wala a go batuma di ra? (siifa)
Bintu go lekkol wala a go hu? (hu)
Man tabulo di go? (tece)
3. Choose the right postposition
Ali go hu di (terey, kuna)
Mousa go kalaasi di(jere, cire)
Kadija go fuutey di (game, ra)
Ami go kitaabu di (ga, kuna)
4. Locate different objects in the classroom:
Ex.: Man kitaabu di go?
A go taabal di ga.

Lesson 8

Text:
Ali is a student.
He is at school.
Mayram is at school also.
She is in the classroom.

Go: Translated in English as be is used to locate only, while ci is used to identify. Thus only nouns indicating place can be used after go, besides the adverbs of place.

Dialogue:
Ali: Where is Mayram?
Bokar: She is at school.

Interrogative: The word order is very important. Note that go must be preceded by its subject.
Man, like Ma (what) and May (who) allows the following construction:
Man Mayram go? or Mayram go man?
There is no difference in meaning and they are both common.

Dialogue:

Mayram: Ni baba go ne wala?
Ami: A go, a go siifa di ra.

Drills:

1. Listen and Repeat.
2. Question and Answer:
    1) short answers
    2) locate:

Ex.: A. Ni baba go ne wala? (siifa)
B. A go, a go siifa di ra.
Ni nya go ne wala? (fuutey)
Ali go ne wala? (salanga)
Kitaabu di go ne wala? (taabal)
Musi di go ne wala? (hu di bene)

Dialogue:

Bokar: Ay kitaabu di go taabal di ga wala?
Ali: Ŋga, a go do di.

Drills:

1. Listen and Repeat
2. Chain
3. Question and Answer

Ali go salaŋga di ra wala?
Ay musi di go tece di ga wala?
Bintu go taabal di jere wala?
Moussa go hu wala?

Dialogue:

Ali: May ŋga go terey?
Aysata: Bokar ŋga go terey.

Drills:

1. Listen and Repeat
2. Chain
3. Transform go sentences into ci sentences.

a) Ma ŋga go hu di ra?
Ma (ŋga) ci wo hu di ra?
May ŋga go siifa di kuna?
May (ŋga) ci wo siifa di kuna?

b) Hansi di ŋga go terey wala?
Hansi di (ŋga) ci wo terey wala?

4. Question and Answer:

May ŋga ci ni baba?
May ŋga ci ni nya?
May ŋga ci ni alfa di?
Man ni alfa di go?
May ŋga ci wo tabulo di jere?
Moussa ŋga ci ni alfa di wala?

Dialogue:
Mavram: Is your father here?
Ami: Yes, he is in the entry-room.

Go: when prededed by its subject is often used as a short answer. Thus to the question: Ali go ne wala? (Is Ali here?) one can answer: A go (Yes, he is).
Instead of go and its subject, one can use just nga.

Dialogue:
Bokar: Is my book on the table?
Ali: Yes, it's there.

Do di: "the place" is used as a pronoun and replaces location.

Dialogue:
Ali: Who is outside?
Aysata: It's Bokar who is outside. or Bokar is (the one) outside.

Nga and Na (in the next dialogue) only have a syntactic function rather than semantic.

The use of nga is obligatory while na is optional. Nga is optional only with ci.

Their usage is however determined by a presupposition:
Ex.: 1) Hansi di go terey wala? Is the dog outside?
2) Hansi di nga go terey wala? Is it the dog outside?
The presupposition is that the questioner knows that there is something outside. The question then is to identify what is outside.
Ali go hu di ra. Ali is in the house .
Hu di ra na Ali go. Ali is in the house (not in the courtyard).
To use na, the location must be preposed at the beginning of the sentence.

Dialogue:
Ami: Man na Ali go?
Nana: Hu di ra na a go.

Drills:
1. Listen and Repeat.
2. Transformation:
   1) Answer the question
   2) Use na in both questions and answers:
      Ex.: Man Ali go?
      A go hu di ra.
      Transformation: Man na Ali go?
      Hu di ra na Ali go.

Man funeter di go? (tece)
Man ni kaye di go? (lekkol)
Ali go hu di ra wala?
Musi di go tende di cire wala?

Review Dialogue:
Mayram: May ci wo?
Nana: Bintu nono.
Mayram: Man na Ali go?
Nana: A go batuma di ra.
Mayram: May ŋga go Ali jere do di?
Nana: Moussa, (ŋga go a jere) a cere di.

__Nga__ is used whenever the subject is questioned, thus put into focus.
__Use of nga__: focus of subject. __Use of na__: focus of object.

__Dialogue__:
__Ami__: Where is Ali?
__Nana__: Ali is in the house.

__Review Dialogue__:
__Mayram__: Who is this?
__Nana__: It's Bintu.
__Mayram__: Where's Ali?
__Nana__: He's in the courtyard.
__Mayram__: Who is next to him there?
__Nana__: Moussa, (is near him) his friend.

Summary: Lesson 8

Patterns: Ali go __________ ra.

The blank can be filled only with a place name (location):

Ali go hu di ra: Ali is in the house.

Focus particles: nga - na.

a. May nga go ne? Who is here?
Ali nga go ne. (It's) Ali (who) is here.
b. Man na Ali go? Where is Ali?
Ne na Ali go. Here is where Ali is
Ali is here.

Vocabulary

Postpositions:

kuna: inside, in
ra: in, on
terey: outside
banda: behind, after back
jine: before, in front of
ga: on
bene: above, on
ganda: on the ground, bottom
cire: under
jere: near, beside
game: between

The House

siifa: entry room
tende: veranda (takes cire rather than ra or kuna)
hu: house, home, room (takes no postposition when used to mean home)
fuutey: kitchen
salanga: restroom
nya: mother
baba: father
do: place, there (pronoun)

Proverb: gaabi si tonyekoy ra: Who is in the wrong has no strength.

Leso 9

Dialogue:
  Ali: Taabal di go hu di kuna wala?
  Ami: ũ-ũ, Taabal di si hu di kuna, a go terey.

Drills:
1. Listen and Repeat
2. Chain
3. Substitution:
   Taabal di si hu di ra.
   teŋgere
   kara
   li
   tita
   garbu, etc.
4. Transformation
   Put into the negative form:
   Ali go ne.
   Hari go garbu di ra.
   Ali go tita di ga.
   Ami go kalaasi di kuna.

Dialogue: (Conjunction, NDA)
  Kalii: Man na ay kitaabu di nda ay kaaye di go?
  Bintu: I go taabal di bone.

Drills:
1. Listen and Repeat
2. Substitution.
   Kitaabu di nda Kaaye di go hu di kuna.
   Bintu nda Ami
   Kara di nda li di
   hansi di nda musi di
   ni nya nda ni baba, etc.
3. Question and Answer: (locate the objects in the classroom)
   a. Man na tabulo di go?
      Man na taabal di go?
      Man na alfa di go?
      Man na funeter di go?
   b. Ex.: Tabulo di go me di ra wala?
      ũ-ũ, tabulo di si me di ra, a go tece di ga.

      Taabal di go me di jere wala?
      Musi go kalaasi di ra wala?
      Boro go Moussa nda Ali gamo wala?
      Haya go tabulo di ga wala?

Lesson 9

Dialogue:
  Ali: Is the table inside the house?
  Ami: No, the table is not inside the house, it's outside.

Si: Go, as opposed to ci does not take the common Sonray negation particle. Go has its own negative form: si.
  Thus: Ali go no: Ali is here.
     Ali si no: Ali is not here.

Dialogue:
  Kalil: Where are my book and my notebook?
  Bintu: They are on the table.

NDA: is the Sonray conjunction of coordination which equals the English AND.
  Note: Nda can be used only for noun phrases.

Dialogue:
Kadija: Man na Ali go?
Kalil: A go hu.

Drills:
1. Listen and Repeat
2. Substitution:

Ali go hu
hu di kuna
yoobu
yoobu di kuna
isa
isa di kuna
lekkol-hu
lekkol-hu di kuna

3. Question and Answer: use words in parentheses.

Man na Bokar go? (hu)
A go batuma di ra wala a go tende di cire?
Man na kitaabu di yo go? (lekkol)
I go taabal di ga wala i go goro-bundu di ga?
Man na Ali nda Ami go? (isa)
I go hari di ra wala i go ganda?

Dialogue: Emphasis particle: da (jaati)
Ali: Hansi di ŋga go hu di ra wala?
Ami: A na, Musi di ŋga go hu di ra.
Bintu: u-u, Hansi di da nga go hu di ra.

Drills:
1. Listen and Repeat
2. Chain
3. Transformation:

Use da in the following sentences:
Hari go garbu di ra.
Teŋgere di go hu di kuna.
Wo ci Ali.
Mamadou ci yer alfa di.

4. Question and Answer

1. Ask two questions about each of the following:
Ex.: Tita di go hu di ra.
a. Ma ŋga go hu di ra.
b. Man na tita di go?
Hansi di go garbu di banda.
Musi di go kara di cire.
Ni teŋgere di go ganda.
A nya go fuutey di ra.

2. Ask a wala question. Answer in the negative. Then contradict with da.
Ex.: Ni nya go fuutey di ra.
a. Ni nya go fuutey di ra wala?
b. Ni nya si fuutey di ra.
c. Ni nya da ŋga go fuutey di ra.

__Dialogue__:

__Kadija__: Where is Ali?
__Kalil__: He is home.

Sonray does not use a postposition where English (or French) for instance would use __at__ as opposed to __to__: He is __at__ school. He went __to__ school.

Thus we have in Lonray:

A go isa: He is at the river.
A go lekkol-hu: He is at school.
as opposed to:
A go isa di kuna: He is in the river.
A go lekkol-hu di kuna: he is in the school house.

When __at__ is used to refer to somebody's place, then do is used:

Ex.: I went to Konare's (house)....
.....Konare' __do__

__Dialogue__:

__Ali__: It is the dog that is in the house?
__Ami__: No, it's the cat that is in the house.
__Bintu__: It is the __dog__ that is in the house.

__Da__: puts emphasis on whatever one is talking about. Thus that thing is in focus which makes use of __nga__ and __na__ required.

Ali da nga go hu di kuna. ALI is the one in the house.
Hu di kuna da na Ali go. It is IN THE HOUSE that Ali is.

Alternative form for da: jaati.

Musi di nda hansi di nono.
Ni baba go yoobu.
Ali go hu wo kuna.

Dialogue: (Tag question: mbay)
Tijani: Hey Bintu! Wo ci ni kitaabu, mbay?
Bintu: ŋga, ay won'di nono.

Drills:
1. Listen and Repeat
2. Chain
3. Substitution

Wo ci ni kitaabu di, mbay?
kaye
teŋgere
tita
wor hu
ni nya, etc.

4. Transformation

Turn the wala question into mbay form. Then answer the question.

Ex.: Wo ci ni derbe di wala?
Wo ci ni derbe di, mbay?
A na, Moussa won'di nono.

Dialogue:
Tijani: Hey Bintu! This is your book, isn't it?
Bintu: Yes, it's mine.

Mbay: which probably comes from "ni bay" is the only form that exists in these constructions that is here equated to the English tag question. Maybe it would be fairer to compare it to the French construction since only one form exists in that language too. A translation in English would rather be something like:
Wo ci Ali wone, mbay.
This is Ali's, right.

Summary: Lesson 9

Patterns:

Si: negative form of go.
Ali go hu di kuna.
Ali si hu di kuna.
Nda: conjoins two or more noun phhases.
Ali nda Ami ci lekkol-ije yo.
da (jaati): Their use requires ŋga and na.
Ali da ŋga go hu di ra.
mbay: used in the wala type questions but whose use excludes wala.
Ali go ne wala? Ali go ne, mbay?

Vocabulary:

teŋgere	mat
kara	wooden-bed
li	bed
tita	stool
ɓarbu	water jug
hari	water
poti	cup
bugu	hut
isa	river
yoobu	market
si	negative form of go
nda	and
da (jaati)	emphasis particle
mbay	tag question particle
ũ-ũ	no
ũhũ	yes

Lesõ 10

Dialogue:
Bintu: May ŋga go hu di ra?
Nana: Moussa ŋga go hu di ra.
Mayram: A na ci Moussa ŋga go hu di ra, Ali nono.

Drills:
1. Listen and Repeat
2. Transformation:
    Ex.: Ali go terey.
        A na ci Ali ŋga go terey.
    Wo ci Ali alfa di.
    Wo ci ni nya hu di.
    Poti di go garbu di ga.
    Lekkol-ije di yo go tende di cire.
3. Question and Answer
Ex.: Ali ŋga go hu di ra, mbay?
A na ci Ali ŋga hu di ra.
    Moussa go lekkol.
    Bokar go hu.
    Wo ci Mayram nda Nana baba, mbay?
    Fanta alfa di nono.

Dialogue:
Nana: Moussa go ne kala?
Mayram: A si, a go lekkol.

Drills:
1. Listen and Repeat
2. Substitution
    Moussa go ne kala?
    Ni baba
    Ni nya
    Ni harme di
    ni woyme di
    ni kaaga, etc.
3. Question and Answer:
    a) May ŋga ci ni baba?
        Man na ni baba go?
        Kala ni nya ma ci Fanta?
        Ni nya go hu wala?
        Ma ci ni harme di ma?
        Ni woyme di bine?
        I go lekkol wala?
    b) Ex.: A: Ali go ne wala?
            B: A si.
            B: Man na a go?
            B: A go isa.
        Moussa go lekkol wala?
        Ay woyme di go yoobu wala?
        Kala Ali go batuma di kuna?
        Ni hasey go ne wala?

Lesson 10

Dialogue:
Bintu: Who is in the room?
Nana: It's Moussa who is in the room.
Mayram: No, it's not Moussa, it's Ali.

A na ci: is a negative phrase that can be applied whether the subject is singular or plural just like English: It is not. Ex.: A na ci lekkol-ije di yo ŋga go hu di ra.
It is not the students who are in the room.

Note: Ŋga cannot be used with nono.
1. Ali ŋga ci wo. This is Ali.
2. Ali ŋga go hu di ra. It's Ali who is in the room.
But there is no corresponding sentence to (1) with nono containing ŋga.
Thus the only way is:
Ali nono. It's Ali.

Dialogue:
Nana: Is Moussa here.
Mayram: No, he is at school.

Kala: another question marker equivalent to wala: same meaning. However, Kala is like ma, man, may, in that it can be at the beginning of the question or at the end:
Moussa go ne kala? Kala Moussa go ne?
Unlike ma, man, etc. kala does not require a new order of the words in the sentence. Compare:
Ma ci ni ma? : Ni ma ci ma?
Kala ni ci lekkol-ije? : Ni ci lekkol-ije kala?

A si: si plus its subject can be used like go and its subject in short answers. (This is true of na also).

	Question	Answer
Ex.:	1) Ali go ne wala? Is Ali here?	A go. (A go hu di ra.) He is. (He's in the room)
	2) Ali go ne wala?	A si. (A si ne.) No, (he is not).
	3) Ni ci alfa wala? Are you a teacher?	Ay na. (Ay na ci alfa.) No. (I'm not a teacher.)

In these answers one may include those parts in parentheses or not. In cases of short answer one usually does not (usually a sign of boredom or timidity.).

Dialogue:

Bintu: Derbe go Ali ga wala?
Nana: Ŋga, forko go a ga.

Drills:

1. Listen and Repeat
2. Substitution :
   Forko go Ali ga.
   kitaabu
   Tilbi
   kaaye
   kaalum
   njerfu, etc.
3. Chain
   Ex.: A: Forko go ay ga.
   A to B: Ni bine, ma ŋga go ni ga?
   B: Tilbi ŋga go ay.
   B to C: Ni bine, ma ŋga go ni ga?
4. Question and Answer
   May ga na ay kitaabu di go?
   Njerfu go ni ga wala?
   Fanta go me di ra. Ŋga ije di go a ga wala?
   Kala ay kaaye di ŋga go yer alfa di ga?

Dialogue:

Baba: Kala Ali ŋga go siifa?
Nana: nga, ŋga ŋga go do di.

Drill:

1. Listen and Repeat
2. Substitution
   a) ŋga ŋga go hu di ra.
      Ay
      Ni
      Yer
      Wor
      Ŋgi
      Ali
      Ali nda Ami, etc.
   b) Wo ci ay.
      ni
      ŋga nda Ali
      ŋgi
      Ali
      Baba, etc.
   c) Ay nono.
      Ni
      Ŋga
      Ŋgi

Dialogue:
Bintu: Does Ali have clothes on?
Nana: Yes, he has a shirt on.

Go...ga: This is a very common construction in Sonray similar to the English ""have...on".

Ex.: Forko go a ga: literally gives: a shirt is on him: He has a shirt on. But in Sonray it is used where English "have...on" will not be (Ex.: Kitaabu go Ali ga: Ali has a book.) because the Sonray expression is not just for clothes. It expresses the idea of carrying, or simply going along with something (like a horse for example), etc.
Note: This construction is ambiguous: Derbe go Ali ga: could mean: Ali has clothes on (wearing them) -- or simply: Ali is holding the clothes.

The object pronouns are the same as the subject pronouns:
Ay ci alfa: I am a teacher.
Forko go ay ga : I have a shirt on (me).
A shirt is on me.

Dialogue:
Baba: Is it Ali who is in the entry-room?
Nana: Yes, he is the one there.

Nga: When third person sing is on focus, a becomes nga. This is true of the third person plural too: it becomes ngi.
Ex.:) A go hu di ra: He is in the room.
I go hu di ra: They are in the room.
2) ŋga ŋga go hu di ra: It's him in the room.
ŋgi ŋga go hu di ra: It's them in the room.
Ŋga and ŋgi also appear but optionally this time as alternative forms for a and i respectively in possessive constructions:
a baba go ne: His father is here.
i baba go ne: Their father is here.
or
ŋga baba go ne.
ŋgi baba go ne.

3. Transformation
   Ex.: Wo ci Ali nda Moussa.
   Wo ci ŋgi.
   Wo ci ay nda Ali.
   Ali nda Moussa ŋga koy.
   Wo ci ni nda ni cere di.
   Wo ci lekkol ije di yo.
   Note: Yo is optionally used with wo in these contstructions.

Dialogue:
Alhaji: Man na ay taamu taawo di yo go?
Nana: I go hu di ra.
I jeno di yo mo go do di.

Drills:
1. Listen and Repeat
2. Substitution
   Ay taamu taawo di yo go ne.
   boyro
   meero
   jeeno
   ber
   ciina
3. Question and Answer
   Ni baba ci har jeeno, mbay?
   Tijani hansi meero di si ne, mbay?
   Forko taawo nga go Bokar ga wala?
   Kala wor go kalaasi taawo di ra?

Review Dialogue:
Teacher: Ni nya nda ni baba go ne wala?
Nana: I go.
Teacher: Ma ŋga ci i ma?
Nana: Ay nya ma ci Fatouma.
Ay baba ma ci Issa.
Teacher: Kala Mamadou ŋga ci ni harme di?
Nana: A na, Bokar ŋga ci ay harme di.
Teacher: Ma ŋga go ni ga?
Nana: Ay kitaabu di nono.

Dialogue:

Alhaji: Where are my new shoes?
Nana: They are in the room.
The old ones are there also.

Adjectives: They always come after the noun or pronoun, that is immediately after. They can never occur alone like in English: "She is beautiful."

In Sonray: A ci woy boyro : She is a beautiful woman.
or: Woy boyro nono : She is a beautiful woman.
or: A ci i boyro : She is a beautiful one.

When a pronoun is used, it is the same pronoun i no matter the number of the person replaced (singular or plural).

Review Dialogue:

Teacher: Are your father and mother here?
Nana: Yes, they are.
Teacher: What are their names?
Nana: My mother's name is Fatouma.
My father's name is Issa.
Teacher: Is it Mamadou your brother?
Nana: No, my brother is Bokar.
Teacher: What are you carrying?
Nana: It's my book.

Summary: Lesson 10

Pattern:

A na ci ____________
The blank will be filled with the expression to be negated.
Kala ____________? or ____________ kala?
Kala question marker can be either at the beginning or end of the question.

__________go __________ ga. : to express possession.
Possessed go Possessor ga : Kitaabu go Ali ga.
Adjectives: Noun] + Adjective : Taamu taawo yo.
i]

Vocabulary:

ije	child
nya	mother
baba	father
woyme	sister
harme	brother
hawoy	aunt (father's sister)
hasey	uncle (mother's brother)
kaaga	grandparent
beere har (woy)	older brother (sister)
kayna har (woy)	younger brother (sister)
njerfu	money
jeeno	old
aawo	new
beer	big
kayna/ciina	small
boyro	good, beautiful
meero	ugly

Lesson 11
Review Exercises

Translate into English

Tira-ije har yo nda woy yo go kalaasi di kuna. Ŋgi alfa di go terey, tece di jere.
Wo yo ci teŋgere yo, kara di nda garbu di yo go tende di cire.
A kayna-har di nda yer alfa di harme di go yoobu. Ali hansi korey di nda Musa musi boyro di si batuma di kuna.

Translate into Sonray

Who are these people? Are they students? Ali is under the tree. Your clothes are with him there. Ali's mother's room is between the entry-room and the kitchen. Where are your brothers? Is this man your brother? No, he's not my brother. My brother is home.

Answer these questions:

Ma ci ni ma?
Ni ci tira-ije wala?
Man na ni baba go?
Siifa go wor do wala?
Derbe go Ali ga wala?
Ma nda ma ŋga go a ga?

Describe your house

Substitution: The word in parentheses is to be used in the next sentence.

Ali go ne (Fanta)
_______ go ne (batuma di Kuna)
Ali nda Moussa go _______. (hu di kuna)
Ali nda Moussa go _______. (derbe di yo)
_______ go hu di kuna (alfa di)
_______ go hu di kuna (Bokar nda Kalil)
_______ go hu di kuna.

Transformation
(1) Into Negative Form
Ay harme di go ne.
A ci alfa.
Tende di ci wo.
Fuutey di go tende cire.
Wo ci Ali woyme di, mbay?
Ŋga woyme di si lekkol.
Ŋi derbe di yo go hu di kuna wala?

Interrogative:
Ask two questions about each statement:

Ni baba ci alfa.
A go lekkol hu.
Wo yo ci a tira-ije di yo.
I go yoobu di ra.

Dialogue: Man na teŋgere di go?
Adama: Ali! man na tengere di go?
Ali: A go gambu di bandǎ, tende di cire.
Adama: May nga go hu di kuna?
Ali: Tira-ǐje yo, har yo nda woy yo.
Adama: Moussa, go i ra wala?
Ali: A si, a go lekkol hu,
Adama: Sa di, may nda may ŋga go do di?
Ali: Wor cere di yo: Ali ňda Issa nda Fanta nda Aysa.

Sa di : then

may nda may: this is used rather than may when one requires details.

Lesô 12

Dialogue:

Ami: Ni nda subo.
Ali: Nda lafiya.
Wo ci Nana. Lekkol ije nono. A go cow Dire.

Drills:

1. Listen and Repeat:
2. Chain
3. Substitution

a) Nana go cow Dire.
koy
goy
maamala
goro

b) Nana go kaabu njerfu
may
neere kitaabu
cow kitaabu di
dey kitaabu di
nyin hari
ŋa taasu

Dialogue:

Baba: Ma na no dam hu di kuna?
Kalil: Ay go hinsa ay tita di.

Drills:

1. Listen and Repeat:
2. Chain
3. Question and Answer

Use the words in parentheses to answer the questions:

Ma na yero dam ne? (cow)
Ma na no dam tende di cire? (nyin hari)
Ma na ni baba go dam? (maamala)
Man na woro koy? (Dire)
Man na ii goy? (Kalaasi di kuna)

4. Transformation

Ex.: Ay go cow Bloomington.
-Yee cow Bloomington.
No neere kitaabu.
A go maamala.
Wor go goy tende di cire.
I go siifa di cire.

Lesson 12

Dialogue:
Ami: Good morning.
Ali: Good morning.
This is Nana. She is a student, She studies in Dire.

Go: is the auxiliary used in Sonray present tense (or non-complete aspect). In this construction, go has only a grammatical function, not semantic meaning.

Dialogue:
Baba: What are you doing in the house?
Kalil: I am repairing my stool.

Go: auxiliary (not the locative go) and the pronoun preceding it are melted into an alternative form:

Ay go cow: yee cow: I study
Ni go ___ no ___ You study
A go ___ aa ___ he studies
Yer go ___ yero ___ we study
wor go ___ woro ___ you study
i go ___ ii ___ they study

Note that this form equals both the English simple and progressive present tenses:
Ay go hinsa ay tita di: a) I repair my stool b) I am repairing my stool.

Note that the same auxiliary is used both in the affirmative and interrogative forms;

The alternative forms can be used both in the interogative and affirmative forms.

Dialogue:

Mayram: May wone ci tita boyro wo?
Nana: Ay wone, amma ay si goro a ga.
No ba ga wala?
Mayram: Ay go.

Drills:

1. Listen and Repeat
2. Chain
3. Substitution

   Use the dialogue. Eaah time change the slot where tita fits.
   This implies a change in the second sentence:

   Ex.: A. May kitaabu (boyro) ci wo?
   B. Ay wone amma ay si cow ga. No ba ga wala?
   A. Ay go.
4. Build sentences with contrasting elements in them:

   Yee may musi, amma ay si ba hansi.
   Bokar go ciina, amma aa goy.
   Ali go may njerfu, amma a si dey derbe.
   Mayram go lekkol, amma a si cow.
5. Ask questions about these statements:

   Alfa di go tabulo.
   A go hantum tabulo di ga.
   Ali go cow kitaabu di.
   A nya go fuutey di ra.
   Ali go neere taamu yo nda derbe yo.
   Moussa si may njerfu.
   Kalil baba si siifa.

Text:

Ay ma ci Mamadou.
Ay go cow ne, amma ay na ci ne boro.
Ay ci Dire ije.

Drills:

1. Listen and Repeat
2. Substitution

   Ay ci Dire ije.
   Bloomington
   Indianapolis
   New York

Dialogue:

Mayram : Whose nice stool is this?
Nana: It's mine, but I don't sit on it. Do you want it?
Mayram: Yes, I do.

Si: negative form of go is used in the negative forms are the negative particle.

Ay go cow ne. I study here.
Ay si cow ne. I don't study here.
But:
Yee cow ne. I study here.
Ay si cow ne. I don't study here.

There is no subject(pronoun)-auxiliary combination form with si.

Ga: is the third person singular pronoun object rather than a(or nga). In the third person plural, the object pronoun is gi:

Ay go cow ga : I read it.
Ay go cow gi : I read them.

Ga and gi are used only with transitive verbs. With the intransitive verbs, it's a or i unless there is focus in which case we have nga or ngi.

Ay si goro a ga: I don't sit on it.
Ay go goro i ga: I sit on them.
Focus: Ay go goro nga da ga. It's on them that I'm sitting.
Ay go goro ngi da ga. It's on them that I'm sitting.

Text:

My name is Mamadou.
I study here, but I'm not from here.
I am from Dire.

Ije alternates with boro in these constructions:

Dire ije : child of Dire / Dire boro: person of Dire
Ay ci Dire ije (boro) : I am from Dire.
is the answer to the question:
Man ije (boro) ci ni? Where are you from?

3. Self Identification: Chain:
   Ay ma ci Ali.
   Ay go cow ne, amma ay na ci ne boro.
   Ay ci Dire boro (ije).
   Ni bine?
4. Make no. 3 into a Dialogue:

A. Ma ci ni ma?	B. Ay ma ci ____________
A. Ma no dam ne?	B. Ye cow ne.
A. Ni ci ne boro wala?	B. Ay na.
A. Man boro ci ni?	B. Ay ci __________ boro (ije).

The underlined ni may be changed, which would change all the other pronouns in the Dialogue.

Summary: Lesson 12

Patterns:

Go: auxiliary of the present tense.
Ali go cow.
It is replaced by si in the negative construction:
Ali si cow.

Expressions:

Man boro ci ________? Where is ________ from?
________ ci Ɗire boro. ________ is from Dire.

Vocabulary:

amma	but
taasu	rice
Verbs	
dam	to do, to put
cow	to study, to read, to learn
goy	to work
goro	to sit, to settle
maamala	to trade
neere	to sell
dey	to buy
hantum	to write
kaabu	to count
may	to have, to own
hinsa	to make, to repair
nyin	to drink
ŋa	to eat
ɓa	to want

Proverb:

Boro ka si munye siisi si du ñuune.
Who cannot bear the smoke cannot have the fire.

Lesõ 13

Dialogue:

Ami: Man na Moussa go?
Kalil: A go goy ra hu di kuna.

Drills:
1. Listen and Repeat
2. Substitution
   a. Moussa go goy ra.
      hirow ra
      fatta ra
   b. Moussa go taasu ŋa ra hu di kuna.
      hari ny̌in ra
      tabulo tuusu ra
      kitaabu neere ra
3. Transformation
   Put in the progressive form:
   a. Moussa go ŋa.
      Moussa go ŋa taasu.
      Moussa go cow.
      Moussa go cow kitaabu.
   b. Moussa go maamala.
      Moussa go goy.
      Moussa go dey kaye.
      Moussa go hantum tabulo di ga.

Dialogue:

Alhaji: Ma ra na yer alfa di go?
Adama: A go hantum ra tabulo di ga.

Drills:
1. Listen and Repeat
2. Make the questions for which the following are answers:
   Ex.: a) Ali go na taasu hu di kuna.
        Ma na Ali go dam hu di kuna?
        b) Moussa go hantum ra hu di kuna.
        Ma ra na Moussa go hu di kuna?

Nana go koy lekkol.
Adama go kitaabu dey ra.
Ami go kaabu njerfu yoobu.
Moussa go taabal hinsa ra tende di cire.

Lesson 13

Dialogue:

Ami: Where is Moussa?
Kalil: He is working in the house.

Present Progressive:

For the intransitive verbs, the only difference between the present progressive and simple present is the presence of ra in the progressive form.

Ex.: Ali go goy: Ali works
Ali go goy ra: Ali is working.

For the transitive verbs, there is a second difference, namely that the object of the verb which in the simple present follows the verb now precedes the verb.

Ex.: Ali go ŋa taasu: Ali eats rice.
Ali go taasu ŋa ra: Ali is eating rice.

Dialogue:

Alhaji: What's our teacher doing?
Adama: He is writing on the blackboard.

When the verb (or action) is questioned, the common form is what we have in this dialogue. To repeat the example: Ma ra na Nana go?: What's Nana doing? We already know that wala question marker does not change the affirmative word order: Ali go goy ra: Ali go goy ra wala? -- (Ali is working: Is Ali working?)

3. Questions and Answers

Use the verbs in parentheses in your answers.
Ma na Bintu go dam hentu? (cow)
Ma ra na Ali nda Alhaji go? (maamala)
Kala ni ci lekkol ije? (alfa)
Ma ra na Nana go ? (tuusu)
May nga hirow hu di ra?

Dialogue:

Baba: Kala Ali go goy ra hu di kuna?
Mayram: Nga, a go hu kayna di ra.
Kadija: Ali si goy ra hu kayna di ra ya, Ali go lekkol. Moussa ŋga go hu kayna di ra.

Drills:

1. Listen and Repeat
2. Turn into Negative:
   Ali go goy ra hu di kuna.
   Ami go hantum tabulo di ga.
   Moussa go ŋa ra batuma di ra.
   Kalil go cŏw lekkol.

3. Contradict with ya:
   Ex.: A. Ali go hu, mbay.
   B. Nga, a go hu.
   C. A si hu ya.
   Moussa go Kitaabu cow ra, mbay?
   Kala alfa di go kalaasi di ra?
   May wone ci kaalum wo?
   Mayram tuusu tabulo di wala?

4. Contradict with ya and da:
   Ex.: A. Moussa go hu di ra.
   B. Moussa si hu di ra ya. Ali ŋga go do di.
   C. Moussa da ŋga go hu di ra.
   Bokar go cow ra lekkol.
   Bintu go hari nyin ra.
   Baba go tabulo di tuusu ra.
   Mayram nda Alfa di go ci ra.

Dialogue:

Baba: Is Ali working in the house?
Mayram: Yes, he is in the small room.
Kadija: No, Ali is NOT working in the small room.
Ali is at school. It's Moussa who is in the small room.

Ya: is a particle marking contradiction, as the extra stress in NOT (expressed here by writing it in capital letters). Note that it is different from da. Da is used to put emphasis on something previously mentioned. Ya is to contradict or strongly oppose something previously asserted.

Si: Here again si is used as the negative particle of go:
A go cow ra: He's studying.
A si cow ra: He's not studying.

Dialogue:

Moussa: Ma hinsa ra Ali go?
Nana: Tita hinsa ra na a go.

Drills:

1. Listen and Repeat
2. Substitution

   Ma hinsa ra Ali go?
   ŋa
   ňyin
   tuusu
   cow
   dey
   neere, etc.
3. Ask two questions aobut each statement:

   Ex. Ali go kitaabu cow ra.
   a. Ma ra Ali go?
   b. Ma cow ra Ali go?

   Moussa go hinsa tita.
   Nana go kitaabu dey ra.
   Ali go njerfu kaabu ra.
   Fanta go nyin hari.

Build a little conversation drill about this short text:

Yee bay Mamadou Koita. Mali boro nono. A go cow ra ne, Bloomington. Ay nda ay cere di yo go jente koyra cini. Yer alfa di mo ma ci Mamadou. Ŋga mo ci Mali-ije. Dire boro nono. Ŋga mo go cow ra ne. Dire go Tumbutu jere.

Dialogue:

Moussa: What is Ali repairing?
Nana: He is repairing a stool.

Compared to the simple present, there is a difference in word order. The verb comes after the auxiliary in the simple Present Tense while it comes immediately after the question word in the Progressive form: Compare:

Ma na Ali go hinsa ne?
Ma hinsa ra na Ali go ne.

However the auxiliary does not move to the front with the verb.

Summary: Lesson 13

Patterns: Present Progressive:

Ali go __________ ra.
The blank is to be filled with a verb. When the verb is transitive and thus has an object, the object comes immediately before the verb:
Ali go kitaabu cow ra.
Negative: go is replaced by si:
Ali si kitaabu cow ra.

Vocabulary:

tuusu	to erase, to wipe
hirow	to enter, to come (or go) inside
fatta	to go (or come) out.
ci	to talk
bay	to know
jente	to learn
koyra-cini	the Sonray language

Proverb:

"Kamba di ka haw koro ngo fer ga."
"It's the hand that tied the hyena that can untie it."

Lesõ 14

Dialogue:

Teacher: Tijani!
Tijani: Nam!
Teahcer: Tun,
koy tabulo,
hantum ni ma di tabulo di ga.

Drills:

1. Listen and Repeat
2. Substitution:

a) Person substitution.
2nd pers. sing. tun, (goro, hantum, cow, etc)
2nd pers. pl. wo tun (goro, hantum, cow, etc.)

b) Verb substitution
Wo tun
goro
hantum
cow
ci, etc.

c) Let the students order each other to do some actions.

Dialogue:

Baba: Lekkol-ije di yo go ne wala?
Nana: ŋga, i go ne.
Baba: I ma ka ne.

Drills:

1. Listen and Repeat
2. Substitution

Person substitution: I ma ka ne.
2nd pers. sing.
3rd pers. sing.
1st pers. pl., etc.

Lesson 14

Dialogue:

Teacher: Tijani!
Tijani: Yes, sir!
Teacher: Get up,
go to the blackboard
write your name on the blackboard.

Imperative: Second person singular: only the verb is used, like in English.

In the 2nd person plural however the pronoun wo (not the regular wor) is used.

In the dialogue below, we see that the rest of the persons need not only the pronoun, but also an auxiliary. Thus, we have three different forms:

1) only the verb: Tun: get up
2) Pronoun and verb: wo tun: get up
3) Pronoun-aux-verb: yer ma tun: let us get up
a me tun: let him get up
i ma tun: let them get up
ay ma tun: let me get up

Dialogue:

Baba: Are the students here?
Nana: Yes, they are.
Baba: Let them come here. (Have them come here.)

Dialogue:

Baba: Kaye marje na no may?

Nana: Yee may kaye gu.

Drills:

1. Listen and Repeat
2. Substitution

   Yee may kaye gu.
   fo
   hinka
   hinja
   taaci
   iddu
   iyye
   yaaha
   yagga
   woy
3. Question and Answer:

   Boro marje ŋga go ne?
   Taabal marje ŋga go ne?
   Kaye marje ŋga go taabal di ga?
   Harme marje na no may?
   Kala no may woyme hinja?
   Alliyara marje na no may?

Dialogue:

Baba: Kaye marje na no ba?

Nana: Yee ba i taaci.

Drills:

1. Listen and Repeat
2. Substitution

   Yee ba i taaci.
   i gu
   iddu
   i fo
   i hinka
   i hinja
   iyye
   yaaha
   yagga
   i woy

Dialogue:
Baba: How many notebooks do you have?
Nana: I have five notebooks.

Numerals: The Sonray numerals are like the Sonray adjectives in that they must always have a noun (or a pronoun) with them.
When adjectives are used with the numbers, the adjectives come first:
...taabal ber...: a big table
...taabal gu...: five tables
...taabal ber gu...: five big tables.
Like the adjectives, the numbers follow the noun, they do not precede it like in English.

Dialogue:
Baba: How many notebooks do you want?
Baba: I want four.

As said above the number can't occur alone like in English:
I want four.
Yee ba i taaci.
Besides this pronoun can be either i or a. Only those numbers starting with an i sound do not allow a.
Thus:
a fo or i fo
a hinka or i hinka, etc.
but:
iddu, iyye, yaaha, yagga.
It's these "pronominal forms" which are used when one simply counts: one, two, three, etc.
a fo, a hinka, a hinja, etc.
OR
i fo, i hinka, i hinja

Dialogue:
Baba: Kamba marje na no may?
Nana: Yee may kamba hinka.

Drills:

1. Listen and Repeat
2. Substitution:
   Yee may kamba hinka.
   ce
   niine
   bomo
   kobe
   me
   haŋa
   mo, etc.
3. Transformation:
   Give the may form when the go...ga form is given and vice versa: Ex.: Yee may kamba hinka.
   Kamba hinka go ay ga.

   Musi go may ce taaci.
   Forko hinka go ay ga.
   Yero may haŋa hinka.
   Kala musi go may mo taaci?
4. Write your own Dialogue based on the content of the following text:
   Ali go ŋgu hu. A go njerfu kaabu ra. Njerfu bobo go a kamba. Maamalakoy nono. Aa may pitiki taaci.

Dialogue:
Baba: How many hands do you have?
Nana: I have two hands.

Ŋga: ŋgu: when one talks about something that belongs to somebody (3rd person singular) about whom one is talking, the ŋgu is used:
Ali koy ŋgu hu: Ali went to his (own) house.
as opposed to ŋga (somebody else's). This is true of the plural too where ŋgi becomes ŋgi yo.

Summary: Lesson 14

Patterns:

1) Imperative

2nd pers. sing.	a. koy	: verb
2nd pers. pl.	b. wo koy	: pronoun + verb
all others	c. yer ma koy	: pronoun+ auxiliary+verb.

2. Numerals:
Noun (or pronoun) + number

Vocabulary: The body parts.

hambir	hair
mo	eye
niine	nose
hana	ear
me	mouth
bomo	head
jinde	neck
gande	chest
gunde	stomach
kamba	arm
ce	leg
kobe-ije	finger; toe
cerbu	to show
taaru	to touch
marje	how much, how many
tun	to get up
bobo	many
suba	tomorrow
du	get, obtain
alliyara	5 Malian francs

Lesõ 15

Dialogue:
Mayram: Man na Ali go koy?
Nana: Aa koy Bamako.
Mayram: Ma na aa koy dam Bamako.
Nana: Aa koy cow.

Drills:
1. Listen and Repeat
2. Substitution
   a) Yee koy cow.
   ŋa
   hantum
   ci
   dey derbe
   tuusu tabulo di
   b) Yee ka cow
   ŋa
   dey derbe
   kaabu kitaabu di yo
   gunə ni
   du njerfu
3. Question and Answer
   Ma na no koy dam lekkol?
   Ma na no ka dam ne?
   Kala ni na koy cow?
   Moussa koy goy wala?

Dialogue:
Nana: Man na ni harme di go?
Fanta: A gaa go dey sukar.

Drills:
1. Listen and Repeat
2. Transformation
   Ex.: A go dey sukar.
   A gaa go dey sukar.

   A go cow kitaabu di.
   A go hantum tabulo di ga.
   Mamadou nda Ali go ci alfa di do.
   I go koy lekkol.
3. Contrast: Build a sentence and give the other forms:
   Ex.: I go cow kitaabu di: They read the book
   I go kitaabu di cow ra: are reading the book.
   I gaa go cow kitaabu di: There they are, reading the book.
   Use the following verbs:
   koy, ka, cow, hantum, dey, neere, goro tun, go.

Lesson 15

Dialogue:

Mayram: Where is Ali going?
Nana: He is going to Bamako.
Mayram: What is he going to do in Bamako?
Nana: He is going to study.

Koy + V : is used in Sonray like French uses "aller + verb" and like the English going + V rather than going to + V (which is something like the future). What Koy + V expresses is the intention, not the future tense.

Ka + V is also used the same way.

Dialogue:

Nana: Where is your brother?
Fanta: There he is, buying sugar.

Gaa, the use of it allows for a deletion of go.
(A gaa go dey sukar: A gaa dey sukar)
can occur only in non-complete tenses (present and future). It is used only when one can actually show what one is talking about. Thus, it has a demonstrative meaning.
Gaa also precedes the auxiliary go, and it occurs only in a sentence that contains go. It cannot occur even with si, the negative counterpart of go.

4. Chain
   Ali: Moussa, man na Nana go?
   Nana: Ay gaa go.
   Ali: Bokar bine?
   Nana: A gaa ka.

Dialogue:
Mayram: May ŋgo no Ali se kitaabu wo yo?
Baba: Ŋga cere maamalakoy di ŋgo no gi a se.

Drills:
1. Listen and Repeat
2. Substitution
   a) Ay go no Ali se kaye hinka.
   Baba kitaabu
   Nana kaalum
   ni derbe
   b) Ay go no Ali se njerfu.
   bana
   cerbu
3. Transformation
   a) Ex.: Yee no Ali se njerfu.
   Yee no Ali njerfu.
   Yee bana Ali se kaye hinka.
   Nana go cerbu Mayram se hu di.
   Fanta baba go no a se derbe.
   Moussa harme di go cerbu yer se lekkol-hu di.
   b) Ex.: A no Nana se kaalum di.
   A no Kaalum di Nana se.
   Use the above sentences.

Text:
Kalaasi wo ci kalaasi ber. Boro woy cindi iddu go a ra. Ŋgi alfa di ci koosow baynte.

Drills:
1. Listen and Repeat
2. Substitution
   Boro woy cindi iddu go ne.
   fo
   taaci
   iyye
   yaaha, etc.
3. Chain
   Nana: Boro hinka ŋga go ay jine.
   Boro marje ŋga go ni jine?
   Ami: Boro hinja ŋga go ay jine.
   Boro marje ŋga go ni jine? etc.
   The underlined words can be changed to give more variety: Ex.:
   kaye taaci ŋga go ay ga.

Dialogue:

Mayram: Who gives Ali these books?

Baba: His merchant friend is the one who gives them to him.

Ngo: alternative form of nga go.

No type verbs: These verbs are different from other verbs in that the se can be deleted with no harm whatsoever to the sentence: A no Ali se forko: He gave Ali a shirt. A no Ali forko: He gave Ali a shirt.

The no type verbs are: no, bana, cerbu.

What all verbs that take the se construction have in common is that either object can come immediately after the verb:

A no Ali se forko: A no forko Ali se.

A dey Ali se derbe: A dey derbe Ali se.

Note that se moves with the indirect object, and that the se now cannot be deleted.

Remember that the no type verbs have three possible constructions. The others have only two:

a) Ali go no njerfu ŋgu baba se.
   Ali go no ŋgu baba se njerfu.
   Ali go no ŋgu baba njerfu.

b) Moussa go jow teŋgere di Bintu se.
   Moussa go jow Bintu se teŋgere di.

Note that the second sentence of (b) does not exist in English for such a construction is done with for, not to.

Text:

This classroom is big. Sixteen people are in it. Their teacher is a nice young man.

Numerals: The numbers 11 to 19 are realized as ten plus whatever number is added to it. The expression plus is rendered by cindi. Note that the number after cindi occurs singly, no noun or pronoun can stand between cindi and the next number.

So we have: a hiŋka (or i hiŋka): two

But: a woy cindi hiŋka.

Dialogue:

Nana: Kala i go tonton ni bana di ga?
Ali: Ŋga, I go tonton dolar woy cindi yaaha.

Drills:

1. Listen and Repeat
2. Substitution

   I go tonton alliyara woy cindi gu.
   kow
   jamna
   no
   bana

3. Questions and Answers

   Solve the following problems:

   Ali go may alliyara iyye. Moussa gaa no ga alliyara gu. Marje na Ali go may?

   Ali go may alliyara waranka. A gaa kow a ra alliyara iddu. Marje ŋgo cindi?

   Moussa go may harme taaci. A gaa jamna alliyara woy cindi iddu i game. Marje na boro fo go du?

   Alfa di go kaaye jamna ra. Lekkol-ije fo kul go du kaaye hinja. Lekkol-ijɛ di yo ci boro taaci. Kaaye di yo kul ci marje?

Review Dialogue:

Tijani: Bokar si goy, amma aa may njerfu bobo. Man na aa du ga?
Kadija: Nga harme di ŋgo no ga a se.
Tijani: Ma na a harme di go dam?
Dadija: Aa neere pitiki.
Tijani: Sa-di, ma-se na a si no Bokar se goy?
Kadija: Bokar si bay goy, a si ba goy.
Tijani: Sa-di ma-se na aa no ga njerfu?
Kadija: Hey Tijani! Hirow ni fondo ra.

Dialogue:
Nana: Do they give a raise on your salary?
Ali: Yes, they give a eighteen dollar increase.

Review Dialogue:
Tijani: Bokar does not work, but he has a lot of money. Where does he get it?
Kadija: His brother gives it to him.
Tijani: What does his brother do?
Kadija: He is a shopkeeper.
Tijani: Then, why doesn't he give Bokar a job?
Kadija: Bokar doesn't know how to work, he doesn't like working.
Tijani: Then why does he give him money?
Kadija: Hey Tijani!, mind your own business.

Summary: Lesson 15

Patterns:

Gaa: is a demonstrative particle which can be used only with non-complete tenses (present and future). It comes before the auxiliary of the verb go.

Ali ____ ____ go ňa.
Ali ____ ____ go ťaasu ŋa ra.

Numerals: 10 to 20.

The important thing to keep in mind is that the pronouns i or a cannot occur after cindi.

a woy (or i woy) cindi ____________.

The numbers: fo, hinka, hinja___yagga. Fill this blank.

Vocabulary:

no	to give
jamna	to divide
tonton	to add, increase
kow	to take off, to subtract
guna	to see
du	to get, to obtain
bana	to pay. a pay
kul	all
koosow	young man (adult)
baynte	nice.
Expressions with fo:	a fo kul: each one
	sa fo fo: from time to time
ma-se	why
se	to, for
fondo	way, path, road
goy	job
koy	to go
ka	to come
pitiki (also bitiki)	shop (from French boutique)
sa	time
sa-di	then
bobo	many, a lot
marje	how much, how many

Proverb: "Har ber banda horey si kan".
"It is not pleasant to play with an old man"

Lesõ 16

Dialogue:

Hamma: Ni nda subo.
Saydou: Nda lafiya. Ni nda subo.
Hamma: No selle wala?
Saydou: Yee saabu yerkoy.

Drill:

Chain

Dialogue:

Hamma: Hu boro di yo go selle wala?
Saydou: I go saabu yerkoy.
Hamma: Alhamdulillahi, Toure.
Saydou: Alhamdulillahi, Mayga.

Drills:

1. Listen and Repeat
2. Chain
3. Substitution
   Hu boro di yo go selle wala?
   Ni nya
   Ni baba
   Ni nya nda ni baba
   Moussa
   Fanta nda Nana
   Ni koyra di boro di yo, etc.
4. Greetings and Introduction.
   a) the first dialogue
   b) Start with the first dialogue and add the second one to it.
   c) Develop the second part by substitution (3)
   d) Introduce a third person after the dialogue is finished.

Text:

Kalil nda Hamma koy yoobu bi. I dey haya bobo do di. Ay nda Moussa na koy mongu fo. Yer cindi hu. Kalil nda Hamma kate yer se attey nda sukar.

Drills:

1. Listen and Repeat
2. Substitution
   a) Kalil koy yoobu bi.
   ciji
   wicir wo
   subahi wo, etc.

Lesson 16

Dialogue:

Hamma: Good morning. (How is the morning?)
Saydou: Good morning. (Peaceful. How is the morning?)
Hamma: How are you?
Saydou: I'm fine. (I praise the Lord)

Expressions used when one goes away.

jaari	di ma boori:	Good day
wicir		Good night
ciji		Good afternoon

Dialogue:

Hamma: How is the family? (How are the people of home?)
Saydou: They are fine.
Hamma: Praised be the Lord. Toure.
Saydou: Praised be the Lord. Mayga.

Greetings, in any language, can be very short or very long depending on the people's mood, their interest at the time and in each other, etc. Thus, in Sonray, the greetings may be limited to the first two lines:

A: Ni nda subo.
b: Nda lafiya, Ni nda subo.

Most of the time, among men, usually the Arabic expression "Salam aleykum" is rather used, to which "Aleykum salam" is replied:

A: Salam aleykum.
B: Aleykum salam.

The greetings could be obviously lengthened by asking about every single person that is known to both people. This is common among women but also among men, acquaintances who haven't seen each other for a long time.

Mayga is the name of the Sonray people.
Toure is the name of the Arma, descendants of the Sonray (Mayga) and the Arabs.

Text:

Kalil and Hamma went to the market yesterday. They bought a lot of things there. Moussa and I did not go any where. We stayed home. Kalil and Hamma brought us some tea and sugar.

Simple Past:

Affirmative: The verb is used singly: No auxiliary can occur with it. The simple past is used to express an action which took place in the past. (Started and ended in the past.) Ex.: Ali koy lekkol bi: Ali went to school yesterday.

Negative: The negative particle na comes immediately before the verb: Ali na koy lekkol bi: Ali did not go to school yesterday.

Interrogative: The interrogative form, like the affirmative form, does not take an auxiliary:
Man na Ali koy bi? Where did Ali go yesterday?
Ni ka lekkol bi wala? Did you come to school yesterday?

b) Kalil koy yoobu bi.
cow
goy
ci
hantum, etc.

3. Transformation

a) Turn into past: (a change of tense may cause a change of adverb).
Ali go koy lekkol hõ.
Ali go goy hu di ra.
Yer go cow kitaabu di.
Ali nda Moussa go hirow tende di cire.

b) Turn into the negative:
Bokar dey derbe.
Maamalakoy di neere kitaabu bobo hõ.
Ay koy lekkol bi.
Bokar ŋgo goro taabal wo ga?

Dialogue:
Baba: Ni dey yene sigireeti di wala?
Nana: a-a! ay dina ga.

Drills:
1. Listen and Repeat
2. Make all the 5 possible questions about each sentence:
Ex.: Nana dina sigireeti di wala.
wala -- Nana dina sigireeti di wala?
Kala -- Kala Nana dina sigireeti di?
May -- May ŋga dina sigireeti di?
Ma -- Ma na Nana dina?
Man -- Man na Nana dina sigireeti di?
Moussa dey attey.
T hinsa taabal di batuma di kuna.
Ali go goro ra tita di ga hu di kuna.
Nana nda Mayram ŋa taasu di kul.

Dialogue:
Ami. Marje na ni dey ni taabal wo?
Tijani: Ay dey ga dolar waranja cindi gu.

Drills:
1. Listen and Repeat
2. Substitution:
a) Ay dey ga alliyara waranja.
woy-taaci
woy-gu
woy-du
woy-ye
woy-ha
woy-yagga
jangu

Dialogue:

Baba: Did you buy me the cigarettes?

Nana: o-o! I forgot them.

Yene: contracted form of ay se (for, or to, me). The only other combined form is mana (for you or to you) from ni se.

Dialogue:

Ami: How much did you pay for your table?

Tijani: I paid thirty-five dollars for it.

Numerals: The counting system used from ten to twenty is the same one used up to a hundred; (ten and its multiples) are separated from the numbers one to nine by cindi: Thus:

waranka-cindi-fo	21
waranka-cindi-hinka	22, etc.

Multiples of ten:

a woy	10	woy-yagga	90
waranka	20	jangu	100
waranja	30		
woy-taaci	40		
woy-gu	50		
woy-du	60		
woy-ye	70		
woy-ha	80		

b) Tita wo ci alliyara waranja-cindi-gu.
fo
hiŋka
woy-taaci cindi iddu
waraŋka cindi gu, etc.

3. Problems:
Ex.: a) a woy nda waraŋka ci marje?
b) Kow a gu woy-dǔ ra.
c) Jamna woy-gu boro woy game.
d) a gu-gu hal ce taaci ci marje.

4. Invite the students to write a short text telling what they did the day before.

Starting forty, the multiples are a compund of ten (a woy or i woy) and the number by which ten is multiplied. The multiples of 100 work the same way except that the process starts right with jangu (fo).(However, fo is optional.) Jangu-hinka, etc. The other thing about the hundreds is that they are separated from whatever follows with nda.

So: 135: jangu nda waranja-cindi-gu.
104: jangu nda itaaci.

Special expressions:

Addition: i hinka nda i hinka ci marje? (_____ nda _____)
How many are two and two?

Substraction: Kow waranja woy-gu ra. (Kow______ra)
Take thirty out of fifty.

Division: Jamna a woy boro gu game.
Divide ten between five people.

Multiplication: a gu-gu hal ce taaci.
Four times five.

This form is the real idiomatic one.

Note: 1) repetition of what is to be multiplied.
2) hal ce X : (until time X) until X time: This is the only way to express how many times a certain number is to be multiplied.

Summary: Lesson 16

Patterns:

1. Simple Past:
   - a) No auxiliary: Ali koy. Ali koy wala?
   - b) Negative particle NA is used in the negative form: Ali na koy.
2. Numerals:

Hundreds	link	tens	link	Units	
jangu	nda	waranka	cindi	gu	: 125
jangu	nda			i gu	: 105
		woy-gu	cindi	fo	: 51

Vocabulary:

Some common expressions:

haya-fo (stress on háya)	something
haya-fo (stress on fó)	nothing (always in a negative statement)
fo	one, a (fo is used as the indefinite article a)
sigireeti	cigarette
attey	tea
sukar	sugar
hal	until

The day:

jaari	day
ciji	night, last night
hõ	today
subaahi	morning
wicir	afternoon
bi	yesterday
suba	tomotrow
fo	to greet

Lesõ 17

Dialogue:

Situation: Ali na guna ŋgu forko di hu di kuna. A fatta batuma di kuna. A guna Isa, ŋgu harme di.

Ali: Isa, man na ay forko di go?
Asa: A go hu di kuna.
Ali: ũ-ũ. A si do di ya. Ni won'di ŋga go do di.
Isa: Fafa. Sa-di ni won'di ŋga go ay jindo.
Ali: ŋga. Siibi wo mo na ci ni wone.
Isa: Ah! ũhũ. Musa won'di nono.
Ali: ŋga. Wo yo mo ci ay wone, mbay?
Isa: Ma ŋga ci ni wone?
Ali: Taamu wo yo.
Isa: Hey Ali! no mayra! Faynda ay. Woy-kayna di go batu ay.

woy-kayna: girl
mayra: mean
faynda: let alone
har-kayna: boy

Drill:

Replace Ali and Isa by Fanta and Lalla (this requires change of the names of some of the clothes.

Question and Answer:

Man boro ci ni?
Man boro ci Aminata?
Ma ŋga ci ni baba ma?
Ni nya bine.
Hã Aminata wala aa may harme yo?
Hã Tijani wala aa may woyme yo?
Kaabu taabal di yo. Marje nono?
Ay ci Ameriki boro, mbay?
Tijani, no goy wala?
Ma-se ni si goy?
Aminata, fo Tijani. Har a se a ma tun.
Misa-fo na no fo boro jaari here?

Hã: to ask
Har: to say
Misa-fo: how

Lesson 17

Dialogue:

Ali:	Isa, where is my shirt?
Isa:	It's in the house.
Ali:	No, it's not there. Yours is the one there.
Isa:	Really! Then it's yours that I am wearing.
Ali:	Yes. These trousers aren't yours either.
Isa:	Ah! yes. They are Musa's.
Ali:	Yes. These are mine too, aren't they?
Isa:	What is yours?
Ali:	These shoes.
Isa:	Hey Ali!! Your're horrible (sneaky). Leave me alone. The girl is waiting for me.

Translate into Sonray and substitute the underlined word by each of the words in parentheses.

Ex.: I saw the teacher. Ay guna alfa di. (cirow, taabal,...)
Ay guna cirow di.
Ay guna taabal di.

I come to the market (Ali, lekkol, kalasi)
Ali went to (Musa's house) his house (Ali's own, Musa and Bokar's, Ali and Isa's)
Umar bought a shirt (go...ga, may, neere)

Dialogue:

Bokar: Salamaleykum.
Mamadou: Aleykuma salam, ay baba Bokar.
Bokar: May ci tubabu hor wo.
Mamadou: Wo ci ay cere har. A ma ci John. Ameriki boro nono. Yer kul cindi lekkol fo ra Ameriki. Aa mom koyra cini.
Bokar: Salamaleykum.
Mamadou: Aleykuma salam.
Bokar: Man na ni jente koyra cini.
John: Ay jente ga yer do. Ay alfa di go, Mamadou.
Bokar: (turning to Mamadou) Ni dam goy boyro. A dene di go henen.

mom: to hear
dene: tongue
henen: clean

Change the first part of the test by supposing that Mamadou was introducing his teacher to his own father.

ay baba Bokar - father Bokar
In the Sonray culture, when someone addresses somebody who is about one's parents' age, one usually calls him as above - ay baba - (father...) or - ay nya - (mother...). Note that we don't, under any circumstances, call them baaba (father) or anna (mother) which are terms reserved to our own parents.
One can consider ay baba..., ay nya..., ay bere..., like titles rather than affective terms.

Dialogue:

Bokar: Good morning.
Mamadou: Good morning 'father' Bokar.
Bokar: Who's this European.
Mamadou: This is a friend of mine. His name is John. He's from America. He speaks Sonray.
Bokar: Hi.
John: Hi.
Bokar: Where did you learn Sonray?
John: I learned it in my country. Here is my teacher, Mamadou.
Bokar: You did a good job. He speaks fluently.

Dialogue: Musa go hã Gundam mobil di yo alhabar.

Musa: Salam-aleykum.
Garba: Aleykuma salam.
Musa: Man na boro go jow Gundam mobil di yo?
Garba: I go yoobu turi-nya di yo cire. Ma-se no hã.
Musa: Ye koy Gundam hõ. Ye koy guna ay cere-har Alhaji. (Ali go bisa-ra ŋgu mobil di ra.)
Garba: Hey Ali! (Ali kay) Salam-aleykum.
Ali: Aleykuma-salam.
Garba: Man no koy?
Ali: Ye koy Gundam. Ma na woro dam ne?
Garba: Musa ŋga go Gundam mobil taasi ra.
Ali: A ma hirow. Goro-do go ne.
Musa: Wor nda goy. Yerkoy ma dam wor (boro hinka di kul) kuna albarka.

albarka: strength; expression meaning "thank you" (when used alome)
bisa: to pass
taasi: to look for

When he arrived, Moussa told his day's experience to his friend.

1) Suppose you are Moussa and you tell us while we listen.
2) You are Alhaji, thus you are asking questions.

Dialogue:

Musa: Hi.
Garba: Hi.
Musa: Where does one take a car for Gundam?
Garba: Under the trees at the market place. Why do you ask?
Musa: I'm going to Gundam today. I'm going to see my friend Alhaji,
Garba: Hey, Ali! Hi.
Ali: Hi.
Garba: Where are you going?
Ali: I'm going to Gundam. What are you doing here?
Garba: Musa's looking for a car to go to Gundam.
Ali: Let him come in. There is enough room.
Musa: Thank you. May God pay you.

Leso 18

Dialogue:

Moussa: Ma na ni baba go dam?
Nana: Ay baba ci alfa.

Drills:

1. Listen and Repeat
2. Substitution

Ay baba ci alfa
albanna
maale
garaasa
waaye
lotokor.

. Chain

A. Ay baba ci lotokor.
Ni bine, ma na ni baba go dam?
B. Ay baba ci albanna.
Ni bine, ma na ni baba go dam?
C. Ay baba ci.....

Dialogue:

Kalil: Kala Mayram baba ci alfa?
Nana: A na, Mayram baba go fari, farikoy nono.

Drills:

1. Listen and Repeat
2. Substitution

a) Mayram baba go fari.
ta
kay
ho
kur
momndi, etc.
b) Mayram baba ci farikoy
c) Mayram baba ci taakoy.
hookoy
kurkoy
momndikoy

3. Question and Answer

Ex.: Ma na maamalakoy go dam?
Maamalakoy go maamala.
Ma na farikoy go dam?
Ma na lotokor go dam?
Ma na waaye go dam?
Ma na alfa go dam?
Ma ŋga ci ni baba assana di?
Ma goy ra na ni baba go?

Lesson 18

Dialogue:

Moussa: What does your father do?
Nana: My father is a teacher.

Dialogue:

Kalil: Is Mayram's father a teacher?
Nana: No, Mayram's father farms, he is a farmer.

Koy = is a particle used
a) to designate somebody doing an action. In that respect it is used as a verbal suffix and can be said to be equivalent to the English suffix er:
fari (to farm) - farikoy (farmer)
cowndi (to teach) - cowndikoy (teacher)
b) to designate the owner of something:
forko (shirt) - forko koy di (the guy with the shirt)
taabal (table) - taabal koy di (the guy with the table)

Thus koy is used as a verbal suffix. In its second function, it probably is better to say that it is part of a compound or simply a free form (= derbe koy rather than derbekoy or derbe-koy) because this form is more justifiable.

Ex.: May nga ci hu wo koy di?
Who is the owner of this house?

Thus we must make the difference between=
fari (verb) + koy = farmer (professional)= farikoy
fari (noun) + koy = farmowner (he who owns a farm but does not practice farming) = fari koy.

Dialogue:
Baba: May siibi ci wo?
Nana: Ni won'di nono.
Baba: Ma ŋga du ga?
Nana: A dungura.

Drills:
1. Listen and Repeat
2. Substitution

A) Baba siibi di dungura.
boori
beer
ciina
taawo
jen, etc.

B) Baba siibi di ci i dungura.
boyro
beer
ciina
jeno
kuku, etc.

C) Baba siibi ci siibi dungura.
boyro
jeno
taawo
cirey
bibi, etc.

Text: Assana futu
Boro fo yo ci maamalakoy yo, a fo yo ci jam yo, a fo yo ci albanna yo, a fo yo ci maale yo. Yero yentasu i kul. Albanna go cen yer se hu. Farikoy go neere yer se ngu' attam di. Garaasa di yo ngo hinsa farikoy di yo kuumu di yo. Alfa di yo go cowndi yer, ii fer yer bomo.

Assana si futu, goy si futu, boro di yo ngo futu.

Questions: No may assana wala? Ma se?
No may goy wala?
Ni baba go may assana, mbay?
Ni nya bine?
Assana fo na no ba? Ma se?
Ma-se na yero yeutasu male? jam?
albanna? taakoy?, etc.

Dialogue:

Baba: Whose trousers are these?
Nana: They are yours.
Baba: What happened to them?
Nana: They got short.

There is reason to believe that the adjectives in Sonray are derived form verbs. Anyhow, every adjective has a corresponding verb and the two have two different syntactical positions.
The verbs are like any other verb in that they use the same auxiliaries and are conjugated in the same tenses (unless their meaning would not allow it.)
(The adjectives we saw cannot occur alone):

So: Ali go dungura = Ali is short. (verb)
Ali ci har dungura = Ali is (a) short (man).
Moussa go ku = Moussa is tall.
Moussa ci har kuku = Moussa is (a) tall (man).

Semantically, there is meaning difference between the verbal form and its adjectival paraphrase.

Summary: Lesson 18

Patterns: Koy= verb + koy = noun = it indicates the person who does the action prescribed by the verb.
ta (sew) - taakoy (tailor)

Vocabulary:

boori	to be nice, beautiful	/boyro	nice, beautiful
beeri (beer)	to be big	/ beeri	big
ciina	to be small	/ciina	small
futu	to be mean, bad, mad	/futu	bad, mad, mean
jen	to be old	/jeno	old
taawo	to be new	/taawo	new
ku	to be tall	/kuku	tall
meeru (meer)	to be ugly	/meero	ugly
mari	to be thin	/mayra	thin
korey	to be white	/korey	white
cirey	to be red	/cirey	red
bibi	to be black	/bibi	black

Assana = Profession

maamala=to trade	maamalakoy=merchant
cowndi= to teach	cowndikoy =teacher
cen =to build	albanna =mason
ta =to sew	taakoy =cobbler, tailor
kar =to beat	garaasa =blacksmith
kay =to weave	maale =weaver
ho =to hunt	hokoy =hunter
neere =to sell	waaye =butcher
fari =to farm	farikoy =farmer
kur =to herd	kurkoy =herder
safari =to heal	lotokor =doctor
momndi=to interprete	momndikoy =interpreter
jurndi =to drive	jurndikoy -driver

jiney	merchandise
lekkol-ije	student
hu	house
derbe,taamu	
guuru	iron
jerse	thread
adabba	
basi	meat
fari	farm, field
adabba	
wircikom	patient
cini	talk
mobil	car

Lesó 19

Dialogue:
 Mayram: Ni guna ni harme di wala?
 Nana: Ay na. Ma nono?
 Mayram: Ay si bay. A cindi-ka taasi ni.

Drills:
 1. Listen and Repeat
 2. Substitution
 A cindi-ka taasi ni.
  guna
  há
  honno
  bay
  ba, etc.
 3. Transformation: Give all the forms you know:
 Ex.: Ali go ŋa taasu.
  a. Ali ğo taasu ŋa ra.
  b. Ali gaa ŋa taásu.
  c. Ali ŋa táasu.
  d. Ali čindi-ka ŋa taasu.
 Moussa nda Mayram nyiñ hari di.
 Nana go goyra hu di kuna.
 Ay honno ga batuma di ra.
 Bintu dam hari garbu di ra.

Dialogue:
 Nana: Moussa ŋga cindi ka hantum kala?
 Baba: Ŋga, ŋga ŋga cindi hantum ra.

Drills:
 1. Listen and Repeat
 2. Substitution
 Moussa cindi hantum ra.
  goy
  cow
  honno
  ci
  dira
  jur, etc.

Lesson 19

Dialogue:
Mayram: Did you see your brother?
Nana: No, what is it?
Mayram: I don't know. He was looking for you.

Cindi-ka: is the Sonray past progressive marker. A verb used with cindi-ka expresses:

1. An event that habitually took place in the past:
   A cindi-ka ka ne sa fo fo=He used to come here sometimes.
2. An event that progressed in the past:
   A cindi-ka goy ne bi= He was working here yesterday.

The ambiguity is eliminated by the use of the proper adverb. There is however another way of eliminating this ambiguity:

cindi...ra= is another past progressive marker. Cindi and ra are always separate either by verbs (in the affirmative and negative) or by the subject (in the interrogative). In other words the use of cindi...ra parallels that of go...ra.

A verb used with cindi...ra expresses an event that was in progression in the past:

A cindi ŋa ra hu di kuna: He was eating in the room.

Dialogue:
Nana: Was it Moussa who was writing?
Baba: Yes, he is the one who was writing.

Dialogue:
Baba: Ma na Ami cindi-ka hantum?
Ali: Ay si bay.
Ni bine, ma cow ra na ni cindi?
Baba: Ay kitaabu taawo di cow ra na ay cindi.

Drills:
1. Listen and Repeat
2. Transformation
a) Ex.: Ma na Ali go hantum?
a. Ma na Ali cindi-ka hantum?
b. Ma hantum ra na Ali cindi.

Ma na Ali go honno terey?
Ma na Nana go kooma hu di kuna?
Ma na woro ta do di?
Ma na yer dey yoobu?

b) Put in the negative:
Ali cindi-ka honno mobil di.
Ali cindi mobil di honno ra.
Ay cindi-ka cow ay kitaabu di.
Ay cindi ay kitaabu di cow ra.

Dialgoue:
Ami: Kala ay kaalum di ŋga go ni ga?
Ali: Nga, yee hantum nda ga.
Ày na guna ay won'di.

Drills:
1. Listen and Repeat
2. Substitution
Yee hantum nda kaalum di.
goy
Yee guna nda ay mo di yo.
hĩnã
mom
dira
jow
ci
3. Question and Answer
Yee hĩnã nda ay nine di. Ma na no mom nda?
Yee dira nda ay ce di yo? Ma na no jur nda?
Yee ci nda ay me di. Ni bine, ma no ci nda?
Ma na no honno nda?

Dialogue:
Baba: What was Ami writing?
Ali: I don't know.
What about you? What were you reading?
Baba: I was reading my new book.

In the interrogative, negative or affirmative forms, cindi-ka always precedes the verb.
A cindi-ka ŋa taasu.
Ma na a cindi- ka ŋa.
A na cindi-ka ŋa taasu.

Cindi...ra= is different. As said before, its construction parallels that of go...ra in all respects except for one thing: cindi...ra, like cindi ka take ŋa, negative particle:
A cindi ŋa ra. A cindi taasu ŋa ra.
Note that the object (when there is one) is between cindi and the verb.
Ma ra ŋa ca cindi?
A na cindi taasu ŋa ra. (na= negative particle.)

Dialogue:
Ami: Is it my pen that you have?
Ali: Yes, I'm writing with it.
I didn't see mine.

NDA=is used in Sonray to introduce an instrument:
A go hantum nda ga = He writes with it.
Sometimes however, that instrumental meaning is impossible to detect and nda changes the meaning of the verb to such an extent that nda might be called a "verbal particle" meaning that it is part of the meaning?
Koy = to go
koy nda = 1) to go with (to take)
2) to go by (toward or via)
Ex.: A koy nda yoobu here = He went toward the market, or He went by the market.

Dialogue:
Ali: Ma na ni dam ay kitaabu di se?
Ami: A go taabal di ga hu di kuna.

Drills:
1. Listen and Repeat
2. Question and Answer (Use the words in parentheses.)

Ex,: Ma na ni dam taabal di se?
Ay hinsa ga.

a) Ma na ni dam ay kaalum di se? (tugu)
Ma na alfa di dam Moussa se? (no)
Ma na wor dam taabal di se? (hinsa)
Ma na woro dam mobil di se? (tuusu)

b) May se na ni no kitaabu di?
Ay se na ni kate sukar di, mbay?
Ma se na ni ka ne?
Kala Moussa se na ni dey derbe di?
Ni do na alfa di go ci kala?
Ni se na alfa di go ci kala?

Review Dialogue:
Aysa: Ami, ma honno ra na ni cindi?
Ami: Woy di, aa hima nda Bintu, yer alfa jeno di.
Aysa: Nga da nono, Kala mana bay a ka?
Ami: Aÿ na. Man na a jumbu?
Aÿsa: A jumbu ŋgu cere woy di do.
Ami: Yee koy fǒ ga ciji wo. A cindi ka ba ay gay.

Dialogue:

Ali: What did you do with my book?
Ami: It's on the table in the room.

Se: introduces the indirect object of the verb. It could be translated in English as either to, for (or with).

Ex.: A ci Ali se.
a. He talked for Ali (on behalf of)
b. He talked to Ali (reprimand him)
but not: c. He talked with Ali.

This C form is rendered in Sonray with do:
A ci Ali do = He talked with (to) Ali.

The "with" meaning of se is in expressions like:
Ma na ni dam ham di se:
What did you do with the meat? (Did you eat it or did you throw it away?)

Review Dialogue:

Aysa: Ami, what were you looking at?
Ami: The woman, she looks like Bintu, our former teacher.
Aysa: Yes, it's her. Didn't you know that she came?
Ami: No. Where is she staying.
Aysa: She's staying at her firend's.
Ami: I'm gong to say hello to her tonight. She used to like me very much.

Summary: Lesson 19

Patterns:

1. Past Progressive:
   A. Auxiliary: cindi-ka: Ali cindi-ka cow:
   a) Ali was studying.
   b) Ali used to study.
   B. Auxiliary: cindi_____ra: Ali cindi cow ra.
   Ali was studying.
2. NDA - Se - Do
   Verb +nda = A go cindda ŋgu me += He talks with his mouth.
   Verb + se = A go ci Ali se = He talks to Ali.
   Verb + do = A go ci Ali do = He talks to Ali.

Vocabulary:

kate	bring
jumbu	to come down, to stay at a place (house)
tugu	to hide
taasi	to look for
honno	to look at (mo)
hĩhã	to breathe (nine)
mom (mow)	to hear (hana)
kooma	to chew (hinye)
dumbu	to cut (hinye)
jow	to take (kamba)
dira	to walk, to travel (ce)
jur	to run (ce)
hima	to seem, must
hima nda	to look like
gay	very much

Lesõ 20

Dialogue:

Ali: Ni nda subo Seku.
Seku: Nda lafiya Ali.
Ali: Ni beere har go ne wala?
Seku: A si.
Ali: Man na a koy?
Seku: A koy Ameriki bi.
Ali: Ma na a koy dam Ameriki?
Seku: A koy cow.
Ali: A koy cow! Sa-di a si ka moreyda.
Seku: A si ya. Aa dam jiiri hinka wala jiiri hinja do di.

Drills:

1. Repetition drills
2. Dialogue
3. Conversation: Question and answer:
   Sa-fo na Seku harme di koy Ameriki?
   Ma-na a koy dam do di?
   A go ka moreyda wala?
   Ma-se?
   Jiiri marje na aa dam do di?
   May ŋgo hã ga.

Text:

Seku harme di koy dira do. A koy mobil ra gare di do. A hirow train di ra do di. Train di koy nda ga Dakar. Sa-di-ka a to Dakar, a na jow siisi-hi me, beene-hi di [illegible] jow hal Ameriki. Siisi-hi di yo hay go yaraasu, amma i go [illegible] beene-hi di yo bine go cenye.

Drills:

1. Listen and Repeat
2. Substitution:
   a) A koy mobil ra.
      beene-hi
      siisi-hi
      train
   b) A koy bari ga
      farka
      yo
      guuru-bari
   c) A kaaru bari di.
      farka
      yo
      guuru bari
   d) A jurndi mobil di.
      train
      siisi-hi
      beene-hi
3. Question and Answer:
   Ma-se na a na jow siisi-hi Dakar?
   Misa-fo na a koy gare di do?
   Ma ga na train go jur? mobil bine?
   Siisi-hi bine?
   Beene-hi go jur wala a deesi?

Lesson 20

Dialogue:

Ali: Good morning Seku.
Seku: Good morning Ali.
Ali: Is your older brother here?
Seku: No, he is not.
Ali: Where did he go?
Seku: He went to the U.S.A. yesterday.
Ali: What did he go to the U.S.A. for?
Seku: He went to study.
Ali: He went to study! Then he is not coming back now.
Seku: No, he is not. He is going to be there for two or three years.

Text:

Seku's brother went on a trip. He took a car to the train station. He got into the train there. The train took him to Dakar. When he arrived at Dakar, he did not take a boat, but an airplane all the way to the U.S.A. Boats are cheap but they are slow. The planes, however, are fast.

me: is used to express something against expectation. It's meaning does indeed parallel that of "but" in: He did not take the boat, but the plane (instead). The expectation was that the boat was what he should have taken rather than the plane. But he acted against all expectations.

A na jow hi di me, mobil di na a jow.

Note that in Sonray, me belongs to the negative sentence while the English but belongs to the affirmative construction.

Sa-di-ka: is used when the time is known (or can be referred to) because another action took place at the same time. Sa-di-ka which can be translated by when in English is used only in an expression of accomplished action: Ex.: Ay guna Ami sa-di-ka a fatta.: I saw Ami when she left.

Misa-fo: (intonation like in haya-fo:which).

1) It means "how" : interrogative constructions only.
   Misa-fo na ni ka ne?: How did you come here?
2) In affirmative and negative constructions: misa-ka:
   Ex.: Ay si bay misa-ka a dam ga: I don't know how he did it.
3) Misa-ka is also used to mean just:
   Misa-ka Ali ka.: Ali just came.

No di can be inserted between misa and ka in this construction but can in 2), the affirmative and negative constructions: Ex.: misa-di-ka.

Text:

Ay ganda di ra, boro bobo si hirow mobil ra, wala beene-hi ra. Sa-ka ii koy dira do, ii kaaru farka wala bari, wala yo. Amma boro fo yo si may haya fo. Sa-ka ii koy dira do, ii koy ŋgu yo ce ga.

Drills:

1. Listen and Repeat
2. Substitution: (double slot)
   Bokar koy Goundam mobil ra.
   train
   farka
   siisi-hi
   ce
   bari
   beene-hi, etc.
3. Transformation:
   Ex. Ali go kaaru bari sa-ka a go Dire.
   Ali kaaru bari sa-di-ka a cindi Dire.
   Yee dey sigireti sa-ka yee koy hu.
   Ali guna Nana sa-di-ka a fatta.
   Yero hirow mobil ra sa-ka yero koy Goundam.
   Lotokor di safari ga sa-di-ka a wirci.
4. Conversation:
   Kala boro go kaaru mobil?
   Ma ga na boro go kaaru?
   Guuru bari ci adabba wala?
   May ŋgo koy dira do ŋgu ce ga?
5. Question and Answer:
   No may mobil wala?
   Ma ra na no koy wor do sa-ka lekkol ben,
   Beene-hi go jur wala aa deesi?
   No kaaru mobil wala guuru-bari?
   No koy dira do ni ce ga wala ni ce ra?
6. Written Exercise:
   Tijani leaves New York for Mali to visit the Dogon country. Tell all the possible means of transportation he can use to get over each obstacle: 1) to cross the ocean, 2) from any point of Africa to Mali (Bamako), 3) From Bamako to Bandiagara, and 4) on top of one of the mountains.

Text:

In my country, many people don't get into cars or airplanes. When they take a trip, they go on (mount) an ass or a horse or a camel. But some people don't have anything. When they travel, they go on foot (they walk).

Sa-ka: is used a) to mean when:

Ex.: Ay si bay sa-ka a koy.
I do not know when he left.

b) to mean whenever (repetition or habitual action or simply non-complete action.)

Aa koy yoobu here sa-ka aa koy lekkol.
He goes by the market whenever he goes to school.
Yee bay sa-ka aa ka.
I know when he is going to get here.

Kul can be inserted between sa and ka: sa-kul-ka.

We will see later that sa-di-ka and sa-ka are both relative clauses reduced to what they are now.

Ay ganda di ra: This is not a very common expression. This type can be used only by a chief, someone who can claim that the land belongs to him. All other people use the plural form: Yer ganda di ra.
The commonest expression however is: yer do which is obviously ambiguous since it is used to mean:

1) In my county
2) In my town (or village, or city)
3) In my house

Yer do: parallels the English construction: At home. Thus only the context can tell which of the three meanings is concerned.

Dogon country: to mean the area where the Dogon people live in Mali. These are people living in the mountains in Central Mali and who are famous for their masks.

Summary: Lesson 20

Expressions of time:

a) sa-di-ka: when. Used only with tenses expressing completed actions:
I guna ni sa-di-ka ni ka.
I saw you when you came.

b) Sa-ka (Sa-kul-ka): Whenever or when. Used with tenses expressing non-completed actions:
Ay si bay sa-ka a go hirow.
I don't know when he comes in.
Also, it expresses habitual actions:
Yee daabu me di sa-ka ay hirow.
I close the door when(ever) I come in.

Vocabulary:

dira	to travel, -Koy dira do: to take a trip
mobil (f.)	car
train (f.)	train
gare (f.)	train-station
siisi-hi	steamboat
beene-hi	airplane
hay	fare, price
yaraasu	cheap
sendu	experience
yey	to be slow
cenye	to be fast
jurndi	to (run) drive
deesi	to fly
farka	ass
bari	horse
yo	camel
guuru-bari	bicycle
kaaru	to mount, to ride
jiiri	year
moreyda	now
to	to arrive
ben	to end
Ameriki	U.S.A.
Dakar	cap. of Senegal
Bandiagara	town in Mali

Lesõ 21

Dialogue:

Adama: Ay guna ni sa-di-ka wor bisa ne bi.
Baba: Ay nda may?
Adama: Ni nda ni baba.
Baba: A na ci bi nono me, bi fo nono.
Man na ni cindi?
Adama: Ay cindi yer hu di me.
Man na wor koy?
Baba: Yer koy dey guuru-bari Moussa se, Kader do.
Adama: Ma-se na wor na dey yer won'di yo ra?
Baba: Wor won'di yo hay di yo go sendu.
Adama: Ay bay. Amma ii boori, ii yakuwa. Kader won'di yo go hasara tamba.

Drills:

1. Repetition
2. Dialogue
3. Conversation:
   May ŋga koy dey guuru-bari?
   Man ňa i dey ga?
   May se na i dey ga?
   Ma se na i na dey ga Adama baba do?
   Kader guuru-bari di yo ngo boori wala Adama yo won'di?
   May wone ŋgo yakuwa?

Text:

Ali nda ŋgu woyme di go ta koy dira do. I go hun ne suba. I go koy Bamako. Amma i si koy nda cere. Fanta go koy siisi hi di ra. Ali go jow bene-hi di,

Drills:

1. Listen and Repeat
2. Substitution
   a) Ali go ta koy dira do.
   koy Bamako
   ŋa taasu
   goy hu di kuna
   ka waaye
   dey bari, etc.
   b) Ami go to suba.
   na moreyda
   ka ne wicir wo
   dey bari di hõ
   koy suba, etc.

Lesson 21

Dialogue:

Adama: I saw you when you passed by here yesterday.
Baba: Who was with me?
Adama: Your father.
Baba: It was not yesterday, it was the day before. Where were you?
Adama: I was in front of our house. Where did you go?
Baba: We went to buy a bicycle for Moussa, at Kader's.
Adama: Why didn't you buy one of ours?
Baba: Yours have high prices.
Adama: I know. But they are nice and strong. Those at Kader's don't last long.

Text:

Ali and his sister will go on a trip. They'll leave here tomorrow. They'll go to Bamako. But they are not going together. Fanta will go in the boat. Ali will take the plane.

Future: Sonray uses two different tenses to express actions which are to take place in the future.

1) a) The simple present tense: go - Verb

This tense is used usually when the specific time that the action shall take place is expressed. This time element in fact takes away the ambiguity that would have been there otherwise, or more accurately, it discards the habitual meaning:

Ex.: Ali go cow hu. a) Ali studies home. b) Ali will study home.
But:
Ali go cow hu han kul: Ali studies home every day.
Ali go cow hu suba: Ali will study home tomorrow.

b) This second form is used when the time is not expressed.
Ali go ta ka lekkol alfa: Ali will become a teacher.

2. Another difference between these two forms is that the first one is used when one is sure of what will happen--as opposed to a simple desire.

Ay go koy Bamako. I'll go to Bamako. (that's my decision)
Ay go ta koy Bamako. I'll go to Bamako. (deep desire, to take place some day).

There is however no straight line dividing these two. They are very often used interchangeably, mostly in (1).

3. Disambigue these sentences by providing the adequate adverb of time:
Ex.: Ali go ŋa taasu
a) Ali go ŋa taasu jaari kul.
b) Ali go ŋa taasu ciji wo.
Moussa go koy lekkol.
Bokar go jurndi bari.
Mayram go koy ŋgu baba do.
Yee guna ga kalassi di kuna.

Dialogue:

Nana: Ami, Baba, wo ka ne.
Mayram: I si ne me, i fatta.
Boro-fo si ne kala ay.

Drills:

1. Listen and Repeat
2. Make one sentence out of each pair:
Ex.: a) Boro fɔ si ne. Ay go ne.
Boro fo si ne kala ay.
I kul guna Bamako. Ay na guna Bamako.
I kul go nyin sigireti. Ni si nyin sigireti.
I kul koy yoobu hõ. Ay na koy yoobu hõ.
Yer kul jurndi bari di. A na jurndi ga.
b) Kuna:
I na jurndi mobil da. Moussa jundi ga.
Yer na jow haya fo. Ni jow hayo fo.
Wor na cow wor kaddasu di. A cow ŋgu won'di.

Dialogue:

Nana: Ay guna Oumar subahi wo.
Sa-fo na a ka?
Mayram: A ka aljuma di han.
Nana: Aljuma, assabdu, alhadi, attinni, attalata, allarba. A jaari iddu ci wo ne hõ.
Mayram: Ŋga. Aa ye ŋgu yo hu suba, alkamiisi.

Drills:

1. Listen and Repeat
2. Substitution
a) Ali ka ne aljuma di han
attinni
attalata
allarba
alkamiisi
assabdu
alhadi
b) Ali ka ne aljuma di han
subahi
wicir
ciji
jaari, etc.

Dialogue:

Nana: Ami, Baba, come here (both of you).

Mayram; They are not here, they went out. Nobody is here except me.

Kala: like me seen in the previous lesson means but or except in English. However Kala does not like me opposed what is expected against something else. Kala points out the exception of a generalization.

Ex.: I kul dey ŋgu yo kitaabu di yo kala ay.
They all bought their books but (except) I.

Note that in the generalizing part of the sentence, kul is required. Fo could be used but then the pronouns cannot be used. Boro or the noun is used instead:

Boro fo na koy kala ay: Nobody went by I.

Note that kul can be used with the nouns also:

Lekkol ije di yo kul fatta kala Moussa.

Fo can be used with the pronouns only if kuna is supplied. I kuna boro fo na koy kala Ali: "In them no one went except Ali": None of them left except Ali.

Dialogue:

Nana: I saw Oumar this morning. When did he come?

Mayram: He came on Friday.

Nana: Friday, Saturday, Sunday, Monday, Tuesday, Wednesday. He has been here for six days.

Mayram: Yes, he is going back to his village tomorrow, Thursday.

Han: means day (the 24 hours) as opposed to jaari. Han is used with the names of the days of the week to express, if we could say, the English on:
Ex.: A ka attalata di han: He came on Tuesday. --which could be at any time on Tuesday. But: A ka attalata di jaari
subahi
wicir, etc.

Dam: to do (or to put) as we saw it, is also used to express time duration.
A dam jaari gu ne: He spent five days here.
However, there are other ways to express this, and one of them is this rather complicated form:

A jaari gu ci wo ne: a literal translation will give: His five days are these here: Today is his fifth day here.

3. Question and Answer:
   a) Hõ ci han fo?
      Sa-di suba ci ma?
      Suba-si binc?
      Ma ŋga go attini jine?
      Ma ŋga go a banda?
      Jaari marje ŋga go yoobu fo ra?
      Jaari marje ŋga go handu fo ra?
      Jaari marje ŋga go jiiri fo ra?
      Yoobu marje ŋga go handu fo ra?
      Yoobu marje ŋga go jiiri fo ra?
      Handu marje ŋga go jiiri fo ra?
   b) Ma ci ni ma?
      Ma ra na ni go ne?
      Ni jiiri marje ci wo ne?
      Sa-fo na no koy wor do?
      Ma ra na no koy?
4. Give the correct form of these sentences. (The underlined word is to be corrected):
   Ali ka yer hu han kul.
   Moussa koy Bamako han fo.
   Kala Fanta dira suba.
   Ay no wo Ami se sa-ka a koy ŋgu hu.
   Abdu go hu bi sa-di-ka yer fatta, mbay?
   Ŋga, a go kitaabu cow ra.
   Yee koy dira do bi alhadi.

Summary: Lesson 21

Patterns: Future tense:

a) Time specified: Auxiliary: go

A go koy Bamako suba.

b) Time unspecified: Auxiliary: go ta

Ali go ta ka lotokor.

Vocabulary:

yoobu	week (market day)
attinni	Monday
attalata	Tuesday
allarba	Wednesday
alkamisi	Thursday
aljuma	Friday
assabdu	Saturday
alhadi	Sunday
bi	yesterday
bi-fo	the day before yesterday
hõ	today
suba	tomorrow
suba-si	the day after tomorrow
ka	to become
han	day
jaari	day (time)
handu	month
tamba	fast, quick
nda cere	expression meaning together

Proverb:

Nda koro har ŋgu nya go boori, suba go henen.

If the hyena says that its mother is beautiful, morning will come.

which means:

The truth cannot be hidden.

Lesõ 22

Text: Ousman

Ousman ci har jeno. A bomo hambir di kul korey, a hinye di yo kam. Amma aa may gaabi; aa may fari ciina fo. Ŋga jaati ngo fari ga. Subahi kul do di na a go.

Wicir here, Ousman go goro ŋgu hu di me. Aa guna boro di yo kul sa-ka ii bisa. I kul go fo ga. Ka-se har jeno nono, koyra di boro di yo kulgo har a se ŋgu yo "baba Ousman". Ije mayra di yo go kaati ga nda ŋgu yo "Kaaga Ousman".

Drills:

1. Repetition
2. Reading
3. Converstion:
   Kala Ousman ci koosow?
   May ngo goy ŋga fari di ra?
   Man na boro go guna ga wicir here?
   Ma na koyra di boro di yo go har a se?
   Ma se?
   Ma nga du nga hambir di?
   Ŋga hinye di yo bine?
   Ma se?

Dialogue:

Moussa: May ŋga ci har jeno wo ka go fari ra?
Ali: Wo ci yeř koyra di har jeno di. A ma ci Ousman.

Drills:

L. Listen and Repeat
2. Substitution
   Har jeno di ka go fari ra ci Ousman
   ka go ŋa ra
   ka go dira ra
   ka go goy ra
   ka go ci ra, etc.
3. Combine each pair of sentences into one containing a relative clause:
   Ousman ci har jeno. Ousman go fari ra.
   Moussa ci ay cere. Moussa ka ne.
   Farikoy di cindi ne. Farikoy di dey kuumu di.
   Woy di go hu di kuna. Woy di hinsa taasu di,
4. Question and Answer:
   Ex.: Question: May ŋga jow ay kitaabu di?
   cue: Lekkol ije fo cindi ne.
   Answer: Lekkol ije fo ka cindi ne jow ay kitaabu di.
   May ŋga guna Fanta bi? (Moussa cindi yoobu)
   May ŋga hantum tabulo di ga? (I cindi kalaasi di ra)
   May ŋga ci Nana? (Woy di go hu di kuna)

Lesson 22

Text: Ousman

Ousman is an old man. His hair is all white; he has no teeth left in his mouth. But he is still strong. He has a small field. He takes care of it by himself. That is where he is every morning.

In the afternoon, Ousman sits in front of his house. He can see everybody passing by. They all greet him. Because he is an old man, the people call him "father" Ousman. The children call him "grand'pa" Ousman.

As we saw previously, in my country we don't have titles like Mr., Mrs., Sir, etc. Since everything works according to age groups, the elders are classified by their age: beere Adama (older brother Adama), Baba Oumar (father Oumar), kaaga Ali (grand'pa Ali). The same is valid for the women, only baba is replaced by Nya (mother) so: Nya Fanta (mother Fanta). Whether one is familiar with the person one is addressing or not, whether one knows him at all does not matter, these `titles' must always be used.

Dialogue:

Moussa: Who is the old man who is ploughing?

Ali: This is the old man of our village, His name is Ali.

Ka: is the Sonray relative pronoun.

It is the only relative pronoun in Sonray. It is used to render the many instances of relative clause constructions in English.

No matter what type of relative clause is involved, ka does not change even phonetically. In what follows, we will see several instances of Ka constructions. Some of these constructions may seem to be a repetition and indeed they are as far as Sonray is concerned. Their aim is to show that Ka does not change though in English change is sometimes required, like who becoming which or whose or whom, etc.

Dialogue:

Baba: Ni guna har di ka go kalaasi di ra wala?
Ali: Nga, yer alfa tawo di nono.

Drills:

1. Listen and Repeat
2. Substitution
   Ni guna har di ka go ne.
   ka go goro ra
   ka go neere yoobu
   ka go cowndi yer
   ka go kur yo di yo, etc.
3. Combine each pair of sentences into one containing a relative clause.
   Ex.: Yer guna har di. Har di fatta.
   Yer guna har di ka fatta.
   I dey bari di. Bari di go boori.
   Alfa di kaati gi. I hantum taabulo di ga.
   Moussa cow kitaabu di. Kitaabu di go taabal di ga.
   Fanta jow taafe di. Taafe di cindi hu di ra.
4. Question and Answer
   Ex.: May nga jow tita di? (tita di cindi hu di ra)
   Ali nga jow tita di ka cindi hu di ra.
   May nga nyin hari di? (hari di cindi taabal di ga)
   May nga dey mobil di? (mobil di go terey)
   May nga hinsa taabal di? (taabal di go batuma di ra)

Dialogue:

Nana: Har di ka Moussa guna nga ci wor alfa di, mbay?
Ali: A na, yer alfa di cere di nono.

Drills:

1. Listen and Repeat
2. Substitution
   Har di ka Moussa guna ci Ali.
   ka Ali kaati
   ka ay fo
   ka yero bay
   ka aa ba
3. Combine each pair of sentences into one containing a relative clause.
   Har di jow taabal di. Moussa guna har di.
   Taabal di ci guuru. Ay dey taabal di.
   Har di go may mobil. I go bay har di.
   Sigireti di si bori. Moussa dey sigireti di.
4. Question and Answer
   Ex.: May nga jow kaaye di? (Moussa guna har di)
   Har di ka Moussa guna nga jow kaaye di.
   May nga koy lekkol hõ? (Yer guna woy di bi)
   May nga hinsa taabulo di? (I kaati har di bi)
   May nga dey hu di? (Ali ka nda har di)
   May nga na ay tassu di? (No guna har di hu di kuna)

Dialogue:
Baba: Did you see the man who is in the classroom?
Ali: Yes, it's our new teacher.

Ka: relative pronoun: Subject of the verb in the relative clause.

Dialogue:
Nana: The man whom Moussa saw is your teacher, isn't he?
Ali: No, he is our teacher's friend.

Ka: Direct object of the verb in the relative clause.
Note that in English whom is used rather than who. No change in Sonray,

Dialogue:

Nana: No ba taafe di ka ay dey bi wala?
Mayram: Ay go ya. Taafe boyro nono.
Nana: A go, jow ga.
Mayram: Albarka.

Drills:

1. Listen and Repeat
2. Substitution
   Aa ba taafe di ka ni dey.
   ka ni neere
   ka ni jow
   ka ni guna
   ka no ba
   ka no honno, etc.
3. Combine each pair of sentences into one containing a relative clause:
   Ex.: A guna har di. Moussa kaati har di.
   A guna har di ka Moussa kaati.
   A dey farka. Ali si ba farka di.
   Nga baba neere mobil di. Aa ba mobil di.
   Yer guna kaaye di. Moussa jow kaaye di bi.
   Ali jow taabal di. Ni hinsa taabal di.
4. Question and Answer
   Ex.: May ŋga jow taabal di? (ay hinsa taabal di)
   Adama nga jow taabal di ka ay hinsa.
   May nga guna farka di? (Ali dey farka di)
   May ŋga neere bari di? (Ay baba go ba bari di)
   May ŋga hinsa tita di? (Ay ba tita di)
   May ŋga ka nda kaaye di? (Ay warra kaaye di.)

Dialogue:

Ali: May ci har wo?
Nana: Wo ci har di ka ije di na ka lekkol ho.

Drills:

1. Listen and Repeat
2. Substitution
   Wo ci har di ka ije di wirci.
   bari di derey
   hansi di go futu
   tita di na ni jow
   hari di na ni nyin, etc.
3. Combine each pair of sentences into one which contains a relative clause:
   Ex.: Wo ci har di. Nga bari di derey.
   Wo ci har di ka bari di derey.
   Ay guna Moussa. Ni jow a kitaabu di.
   Woy di go me di ra. Woy di ije di wirci.
   Wo ci tita di. A ce di ba.
   Wo ci Ousman. Nga fari di go ciina.

Dialogue:

Nana: Do you like the "pagne" that I bought yesterday?
Mayram: Yes, I do. It's a nice "pagne".
Nana: There it is, take it. (It's yours).
Mayram: Thank you.

Ka: Direct object of the verb in the relative clause.
Which is used rather than whom.
No change in Sonray whether the object is specified as human or object or animal.

Dialogue:

Ali: Who is this man?
Nana: This is the man whose child did not come to school yesterday.

Ka: relative pronoun. Object of the verb, called "determinative" object in French. That is to say that "possession" is included in its meaning.
Note here again that its English equivalent is whose (human) or (of) which (when its antecedent is not human).

4. Question and Answer

Ex.: May ŋga ci har wo? (Ŋga bari di derey)
    Wo ci har di ka bari di derey.
        May ŋga ci har wo? (a hu di kam bi)
        May ŋga kaati ay? (ni jow har ki guuru-bari di.)
        Ni guna har di wala? (ŋga ije woy di ka lekkol bi)
        Kala har wo ŋga ci Ali? (a go may bari cirey boyro)

Dialogue:

Ali: Boro ka ay banda ne wala?

Adama: Ŋga, har di ka do yer cindi-ka ci ciji ka ne.

Drills:

1. Listen and Repeat
2. Substitution:

Har di ka do yer ci ka ne.
    ka do yer koy
    ka do yer goy
        se
        jere, etc.

3. Combine each pair of sentences into one containing a relative clause:

Ex.: Har di ka ne. Yer ci har di do.
    Har di ka do yer ci ka ne.
        Ay guna har di. Yer ci di se.
        Woy di ka ne. Yer goy woy di banda.
        Woy di ci Nana. Ali go woy di jine.
        Yee bay har di. Yero goy har di jere.

4. Question and Answer

May ŋga ci har di ka jere Moussa go?
Kala woy di ka do yer ci ciji ŋga ci wo?
Kala no ba tita di ka ga na Ali go goro.
Moussa go bay woy di ka do ay ci, mbay?

Dialogue:

Ali: Kala ni ci har di ka fatta do?

Nana: Ŋga, ay hā̂ a ma di.

Ali: Mǎ ci a ma?

Nana: A ma ci Alhaji.

Drills:

1. Listen and Repeat
2. Substitution:

Ay ci har di ka fatta do.
    ka koy se
    ka go ne do
    ka ka ne banda
    ka go goro ra jina, etc.

Dialogue:

Ali: Did anyone come after me here?
Adama: Yes, the man to whom we spoke last night came here.

Ka do: (to whom). Indirect object. Like in English, the indirect object is introduced by words called postposition in the case of Sonray (and prepositions in the case of English).
However, there is a big difference as to how these words are used. While in Englssh the preposition may be separated from the relative pronoun with no change in meaning, this is not true in Sonray. There are cases like the one in this dialogue above where the postposition cannot be moved. It has to stay with the relative pronoun.
In the construction in this next dialogue however the postposition may be moved to the end of the relative clause,
Note that in that construction, the postposition is not part of the relative clause. It is part of the main clause, Thus it comes either immediately before the relative pronoun (in other words at the end of the main clause) or at the end of the sentence (after the relative clause). See examples below:

Dialogue:

Ali: Did you speak to the man who went out?
Nana: Yes, I asked his name.
Ali: What's his name?
Nana: His name is Alhaji.

Ka: Two types of constructions (see explanation above):

1. Ni ci har di do Ka fatta.
   You spoke to the man who went out.
2. Ni ci har di ka fatta do.
   You spoke to the man who went out.

3. Combine each pair of sentences into one with relative clause in it:
Ex.: Ay ci har di do. Har di ka ne.
Ay ci har di do ka ka ne.
Ay ci har di ka ka ne do.
Alfa di ci har di do. Har di koy hu.
Ay har ga woy di se. Woy di go ne.
A go goro woy di jere. Woy di go wirci.
Yero goy har di banda. A go har di banda.

4. Question and Answer
May do na ni koy bi?
May se na Moussa go goy moreyda?
May jine na wor goro?
Kala woy wo se na Alfa di ci?

5. a) Choose the correct postposition:
Har di ka (se, do, banda) Ali jur hirow hu di kuna.
Maamalakoy di ka (se, jere, cire) Ali goy na bana ga.
Muse di ka (do, game, jine, se) a koynda ije di ci alfa baynte.
b) Find an adequate sentence to use the others.

Review Dialogue: Riddle:
Give cues which will help to discover who one is talking about.
Ex.: Cue:
1)Ali gaa go ci har fo banda. Har di go goy nda kuumu. May ŋga ci har di?
Answer: Har di ka do Ali go ci ci farikoy.
Yee bay har fo ka go may njerfu bobo.
Aa neere yoobu. May nono?
The students will be invited to continue this game.

Summary: Lesson 22

Patterns: Relative clauses.

Only one pronoun: Ka : Main patterns:

1. Har di | Ka | koy go goy ne (who)
2. Har di | Ka | yer guna go goy ne (whom)
3. Har di | Ka | ije di koy go goy ne (whose)
4. Har di | Ka | do yer ci go goy ne (to whom)

Note that 1-3 parallel quite well the English constructions of equivalent meaning.

Vocabulary:

kam	to fall
albarka	v. to thank. n. strength (moral and physical)
dam albarka X se	to say thank you to X. (to thank X)
gaabi	strength (physical only)
wirci	to be sick
derey	to be lost
ba	to break
ka	who, whose, whom, which, that
kaati	to call
warra	to throw

Lesɔ̃ 23

Dialogue:

Adama: A na ci ni si bay Ami harme di?
Garbe: Ay si ya. Amma yee guna ga ciji wo. Aa ka siisi-hi di ra.
Adama: ũ̂-ũ. A ka subahɔ̃ bene hi di ra. A gaa ka ne here.
Garba: Man? A fo nono?
Adama: Kayndi ni alakal di! Ŋga ŋga ci har di ka go yer alfa di jere, wo di ka ga derbe bibi go.
Garba: Wo ŋga ci Mahamane ka ma go Ami me han kul.
Adama: Ni cim, Mahamane da ne, boro baynte.
Garba: No cerbu yer cere, mbay?
Adama: Ay go ya! Amma yee har a se a ma si no no ŋgu woyme di ka banda no jur.

Drills:

1. Repetition drills.
2. Dialogue
3. Question and Answer
    - May ŋga ci Mahamane?
    - Sa-fo na a ka?
    - Ma ra na a ka?
    - Mahamane nda garba go bay cere wala?
    - Mahamane nda Adama bine?
    - Mahamane nda may ŋgu cindi nda cere sa-di ka Adama nda Garba guna ga?
4. Complete the Dialogue: Follow these steps:
    - a. Greetings: Mahamane and Adama are old friends who haven't seen each other for a long time.
    - b. Introduction of Garba.

Dialogue:

Nana: Han fo na Ali ka?
Mayram: A ka aljuma di han.

Drills:

1. Listen and Repeat
2. Substitution
    - a. Han fo na Ali ka?
        - jaari
        - ciji
        - wicir
        - subahi
        - handu
        - jiiri
    - b. A ka aljuma di han.
        - attinni
        - attalata
        - allarba
        - alkamisi
        - assabdu
        - alhadi

Lesson 23

Dialogue: (Adama and Garba are talking about Mahamane whose sister Garba wants to marry.)

Adama: You don't know Ami's brother, do you?
Garba: I sure don't. But I'll see him tonight. He is coming in the boat.
Adama: No, he came in this morning's plane. There he is, coming this way.
Garba: Where? Which one is he?
Adama: Calm down! He is the one who is next to our teacher, the one with the black clothes.
Garba: So that is Mahamane about whom Ami talks all the time.
Adama: You're right. That is Mahamane, a nice guy.
Garba: You will introduce us, won't you?
Adama: I sure will! (Then jokingly) But I'll tell him not to give you his sister that you are running after.

A ka subahõ bene-hi di ra: If said with a pause after subahõ this would mean: He came this morning, in the plane.

Ni cim: You are right. An alternative form is the usage of the noun cimi which means truth. So rather than "Ni cim" one could simply say: cimi.

Dialogue:
Nana: When did Ali come?
Mayram: He came on Friday.

Han: Han fo meaning when is used rather than sa fo when one asks about a day rather than time. Sa-fo could be used to ask about the day while Han fo cannot be used to ask about the time. Thus we can have:

Han-fo na Mahamane Ka
Sa-fo na Mahamane ka
When (what time) did Mahamane come?

But only:

Sa-fo na Mahamane ka? When (what time) did Mahamane come?

Han is used very often after the names of the days of the week. When di is used like in the above dialogue, it indicates something like the English this in "He came this Monday" or "He'll come this Monday".

So: A ka aljuma di han: He came on (this) Friday.
A go ka aljuma di han.: He'll come on (this) Friday.

We may say that the use of di indicates a definite time.

c) A ka aljuma di han.
attinni ciji
attalata jaari
allarba wicir
alkamisi subahi
assabdu jaari
alhadi wicir

3. Question and Answer
Han fo na ni ka? (alhadi)
Han fo na lekkol go ben? (aljuma)
Kala bi na ni dey kitaabu wo? (bi-fo)
Hi di go ka assabdu ciji, mbay? (nga)

Dialogue:
Ali: Han fo na har di go sinti goy di?
Baba: Har di go sinti attinni han.

Drills:
1. Listen and Repeat
2. Substitution

a) Har di go sinti allarba han.
attinni jaari
attalata wicir
allarba ciji
alhadi subahi
alkamisi jaari

b) Har di go sinti allarba han.
hŏ
subahŏ
ciji
bi
bi-fo
bi-fo ciji
bi-fo jaari
bi jaari
suba
suba subahi
suba-si, etc.

(Some of the adverbs require a change in the tense of the verb.)

3. Question and Answer
Kala Ali ka ne?
Han fo na a ka?
Sa-fo na handu wo go bun?
Sa-fo na a sinti?
Kala attinni han na lekkol go sinti?
Kala wor Muse di go koy dira do?
Sa fo?

Dialogue:

Ali: When is the man going to start the work.
Baba: The man will start on Monday.

Attinni han: This is a three way ambiguous time expression.

a) on Monday (any Monday)
b) on Mondays (Habitual)
c) on (this) Monday (where the context determines this meaning as in the above dialogue.) Tense is always non complete.

Attinni han na Ali ka, mbay?
Ali came here on (a) Monday, right?
Alhadi han na aa koy fo ŋgu nya.
It's on Sundays that he pays visits to his mother,
Ali go koy Dire attinni han.
Ali will go to Dire on Monday.

Kul: which means all can be used with the days of the week:
A go ka ne aljuma kul.
or with parts of the day:
A go ka ne wicir kul.
Kul can also be used with han:
A go ka ne attinni han kul.

Note that han kul would be every day as opposed to han di yo kul: all the days.
Here: which means towards (or about) but in (or at) in expressions of time can be used only with parts of the day:

A ka wicir here.
He came in the afternoon.

Dialogue:

Moussa: Handu wo jaari marje ci hõ.
Alhaji: A jaari hinkante ci hõ.

Drills:

1. Listen and Repeat
2. Substitution

Hõ ci handu di jaari hiŋkante.
hinjante
taacinte
gunte
iddunte
iyyente
yaahante
yaggante
woynte
woy cindi fonte
warahkante
waraŋka cindi gunte
waranjante, etc.

3. Question and Answer

Jaari marje nga go handu fo ra?
Yoobu jaari lawal ci jaari fo?
A jaari taacinte di bine?
A jaari kokor di bine?
Han fo ŋga ci handu taawo jaari lawal?
A jaari waraŋka cindi iddunte di bine?
Hõ ci jaari marje ci hõ?
Suba bine?
Bi bine?

4 Translation

Ali na ka ne attinni han, allarba han na a ka.
Ali go kate yer se attey alhadi han.
Ay si bay har hiŋkante di ka banda ni ci.
May nono?
Yer koy fo Mahamane ka ka aljuma di han.

School starts on Tuesday.
What day is today?
What's today's date?
I saw the man who sold you the bad tea on Monday.
It was on a Tuesday that my mother came here.
Yesterday, I saw the man whose son was sick.

Dialogue:

Moussa: What's today's date?
Alhaji: Today is the 2nd day of the month.

Ordinal numbers:

The ordinal numbers are composed of the cardinal numbers plus the suffix nte.

a fo -- a fonte 1st
a hinka -- a hinkante 2nd
a hinja -- a hinjante 3rd

----

a woy -- a woynte 10th

If the number is more than ten, only the last number takes nte:

a woy cindi fonte 21st
waranka cindi gumte 25th
jangu nda woy taaci cindi iddunte 146th

Fonte (first) is used only in compounds: units of ten plus first: a woy cindi fonte, waranka cindi fonte, waranja cindi fonte...

First (number one) is lawal. Thus the succession is:

lawal
a hinkante
a hinjante, etc.

Kokoro (or kokor) is last.

Summary: Lesson 23:

Patterns:

- I. Time Expressions
  - 1. use of Han
    - a. A ka attinni di han
    - b. A ka attinni han
  - 2. Han and kul
    - A go ka attinni han kul.
    - Kul is used only when di is not.
    - Kul may be used with the day or parts of the day:
      - han kul, (attinni han kul, etc.)
      - wicir kul
      - jaari kul, etc.
  - 3. Here: can be used only with parts of the day:
    - wicir here
    - jaari here
    - subaji here,etc.
- II. Ordinal numbers
  - Pattern: number (the last number in case of a compound) plus nte:
    - a gunte
    - waraŋka cindi gunte.
    - jaŋgu nda waranka cindi gunte

Vocabulary:

cerbu	to show
cerbu X nda Y cere	introduce X to Y
nda cere	1) these two words, in that order, always come after a verb to show reciprocity if the verb is intransitive: i goy nda cere: they worked together. 2) cere alone if the verb is transitive: i guna cere: they saw each other.
hun	to leave, come from
bun	to die, to end
sinti	to start
bana	to pay.

Lesõ 24

Text:

Yer koy fo Mahamane ciji. Mahamane ci Dire boro amma ije mayra bobo go ne ka si bay ga. A dam jiiri woy Farãsi. A cindi cowra do di. A ka porfeser. Aa ta cowndi moreyda. Amma yer si bay nongu ka aa ta koy. A si goro yer koyra wo ra ka-se lekkol beer si ne ka ra aa cowndi.

Drills:

1. Repetition
2. Reading
3. Conversation
   Man boro ci Mahamane?
   Ma se ije mayra bobo si bay ga?
   Ma ra na a cindi Farãsi.
   Goy fo na aa ta dam moreyda?
   Man na aa ta goy?
   Ma se na a si cindi Dire.

Dialogue:

Ali: Wor sinti attey di wala?
Baba: Yer na. Yer na ŋa hal moreyda.
Ali: Ma na woro batu?
Baba: Hinakoy di na faynda jina. Taasu di na nin.

Drills:

1. Listen and Repeat
2. Substitution
   Taasu di na nin.
   gundey
   gusum
   kusukusu
   bita
   alfinta
   takula
3. Identify these people:
   Ex.: Fanta go hina.
   Fanta ci hinakoy.
   Baba go fari.
   Moussa go maamala.
   Tijani go cowndi.
   Ali go cen hu.
   Bokar go neere ham.
   Yee ta taamu.
   No hinsa kuumu.

Lesson 24

Text:

We paid a visit to Mahamane last night. Mahamane is from Dire but many of our young people do not know him. He spent ten years in France. He was studying there. He became a teacher. Now he is going to teach. But we don't know where he'll be staying. He will not settle in our twon because we do not have a higher education school for him to teach there.

Porfeser: from the French word professeur which means a teacher of either secondary or higher education schools.
Wo (hentu): demonstrative adjective is usually contracted: jiiri wo: this year -- jur'o: this year.
Thus when the preceding word ends by a vowel, that vowel drops and the w in wo also drops:
ciji wo: cij'o -- tonight
Otherwise only the w drops:
attey wo: attey'o -- this tea.

Dialogue:

Ali: Did you start the tea?
Baba: No, we didn't. We haven't eaten yet.
Ali: What are you waiting for?
Baba: The cook hasn't finished yet. The rice is not ready.

Dialogue:

John: Ma na woro ŋa subahi here Dire?
Alhaji: Yero ŋa alfinta nda ji. Sa-di, yero nyin attey. Wor ɓine ma na woro ŋa Bloomington?
John: Yero ŋa goroŋgo tondi nda takula nda ji. Yero nyin kafe a bene.

Drills:

1. Listen and Repeat
2. Chain
3. Substitution

Subahi here yee na alfinta.
takula
taasu
gorongo-tondi

Subahi here yee nyin kafe
attey
bita
kosam

Jaari here yee ŋa mo-taasu nda maafe
kusukusu nda maafe
gusum
gundey

Ciji here yee ŋa mo-taasu nda maafe
kusukusu nda maafe
gundey
gusum

Subahi here yee cirkare
jaari cirkose
ciji hawre

4. Question and Answer

Ma ŋga ci cirkare?
Answer: cirkare ci wo di ka yero ŋa subahi here.
Ma ŋga ci hawre?
Ma ŋga ci cirkose?
Ma nda ma na no na subahi here?
Ciji here bine?
Jaari here bine?
Kala no ŋa alfinta subahi kul?
May ŋgo hina mana?
Ma na no nyin sa-ka no ŋa subahi here?
Jaari here?
Ciji here?

Dialogue:

John: What do you eat in the morning in Dire?

Alhaji: We eat pancakes with butter. Then we drink tea. What about you, what do you eat in Bloomington?

John: We eat eggs with bread and butter. Then we top it with coffee.

In Mali, people eat three meals a day. The difference with this country is that it is the morning meal which is the smallest one while the smallest one is usually lunch in this country. However, this is not true for the Sonray area in general. In that area all three meals are big meals, obviously this is not true of everybody but it is for the majority of the people.

Bita: consists of flour boiled in water and then drunk with milk and sugar.

Gusum: is about the same thing except that it's thick (and it as matter of fact looks like mashed potatoes) and is eaten with gravy. It's usually called "to" in the European literature. "To" is a bambara word for the same meal and the Bambara people eat it twice as much as the Sonray people do. The Sonray people eat more rice.

Dialogue:

Ali: Kala Baba ka ne hõ?

Nana: ŋga, a ka ya. A hirow hu di ra, ka na ŋgu taasu di, ka na Moussa won'di, ka du ka fatta.

Drills:

1. Listen and Repeat
2. Substitution
   - a) Replace A (hirow) by ay, ni, yer.
   - b) Replace the above ka's (except the one after du) by the pronouns in a (successively).

     Ex.: Ay hirow hu di ra, ka na ay taasu di, ka ŋa...

     Ay hirow hu.di ra, ay na ay taasu di, ay ŋa...
3. Sentence building:

   Put each group of sentences into a single sentence:
   - a) use ka
   - b) use the adequate pronoun

   Ni nda Baba koy lekkol.
   Ni nda Baba hirow kalaasi di kuna.
   Ni nda Baba hantum tabulo di ga.

   Ay nda Moussa kaati Ali.
   Ay nda Moussa ci Ali do.
   Ay nda Moussa no Ali kitaabu fo.
   Ay nda Moussa bisa.

Dialogue:

Nana: Kala ni guna Moussa hõ?

Mayram: Ŋga, A har yene ka ŋgu harme di koy Bamako subahõ.

Drills:

1. Listen and Repeat
2. Substitution
   - a) A har ka ŋgu harme di koy.
     hungu
     bay
     mom
     guna
   - b) A har yene ka ŋgu harme di koy.
     mana
     a se
     yer se
     wor se
     i se
3. Sentence building.

   Use the above verbs two by two: Ex.: Ay huŋgu, Ali har, Baba koy :
   Ay huŋgu ka Ali har ŋgu harme di koy.

Dialogue:
Ali: Did Baba come here today?
Nana: Yes, he sure did. He went into the room, ate his rice, ate Moussa's and then went out.

Ka= is used to connect sentences that have a common subject. In these constructions *ka* can be replaced by the noun or pronoun subject. All the actions involved are merely a succession of events performed by the same subject. They do not depend on each other, though there may be a consequential relationship between them.

The *ka* in du *ka*... plays a different function that we will see later in this lesson.

Dialogue:
Nana: Did you see Moussa today?
Mayram: Yes, he told me that his brother went to Bamako this morning.

Ka: In this construction *ka* is equivalent to the English "that". It may be deleted as in English:

A har (ka) ni koy = He said (that) you left.

If there is an indirect object, it comes before ka:

A har a se ka ni koy. = He said to him that you left.

Moussa bay, Ali mom, Baba dira.
Ay mom, Nana bay, ay jow ŋga kitaabu di.
Mayram har, Ali guna, Baba jow mobil di.

Dialogue:
Ali: No hima ka dey mobil tawo. Wo jen.
Kalil: Ay si hin ka dey mobil moreyda. Ay si may njerfu.

Drills:
1. Listen and Repeat
2. Substitution
No hima ka dey mobil.
hin
ba
wongu
dira, etc.
3. Justify each one of the above sentences (in the substitution drill):
Ex.: No hima ka dey mobil ka se wo jen.

Review Drill: Put ka in the right place:
Ali har ŋgu fatta.
No hima ci koyra cini Ami do.
Ali go hin faaba ŋgu cere di.
May ŋga ci woy di se ni no njerfu di?
Wo di go cowndi wor ma ci Baba, mbay?
May ŋga har suba ci attinni sa-di alfa di hã.
Woy di ije di wirci koy lotokor hu,
Ali dey gorongo tondi, hina ga, ŋa ga.
Mayram bay Ali koy Tumbutu.
Kala Mahamane ŋga ci har di ay guna sa-di.

Dialogue:

Ali: You should buy a new car. This one is old.
Kalil: I cannot buy a new car. I don't have money.

Ka: In these constructions ka is equivalent to "to" in Englishe in that they both introduce complements:

Ali go ba ka koy Dire.
Ali wants to go to Dire.

Ka cannot be either deleted or replaced. Nothing can occur before or after ka except for the verbs in question.
Ka is used only if the subject is the same for both verbs. Otherwise the "subjunctive" is used:

Ali go ba Nana ma koy Dire.
Ali wants Nana to go to Dire.

The subjunctive is different from the indicative in that ma is used as auxiliary rather than go. In that respect the imperative looks like it at least partly. Possibly the two are the same thing?

Summary Lesson 24

Patterns: Other uses of Ka

a) Ka: in conjoined constructions:
Ka can be replaced by a noun or pronoun.
Ali dey ga, ka hina ga, ka ŋa ga.
Note the pause before each ka.
b) Ka: "that". In these constructions ka may be deleted:
A har (ka) Moussa koy.
c) Ka: "to". Here ka may not be either replaced or deleted: Ali go hima ka dey mobil.

Vocabulary:

cirkare	breakfast, to have breakfast
kafe	coffee
takula	bread
alfinta	pancake
attey	tea
ji	butter
bita	cereals
cirkose	lunch, to have lunch
mo-taasu	rice
maafe	gravy
gundey	rice cooked in gravy
hawre	dinner, to have dinner
gusum	meal made with flour
kusukusu	couscous
kosam	milk
gorongo-tondi	egg
alkaaci	cake
hina	to cook
faynda: bendi	to finish
jina	yet
nin	to be done (cooked), or ripe, to be ripe

Lesõ 25

Dialogue:

Ali: Mahamane ka di kan mana, mbay?
Ami: Wo go to cine wala?
Ali: Ma na wor baba har?
Ami: A na har haya fo, amma no bay ka a kan a se. Yee hungu ka jiiri kokoro wo yo ra a kow Mahamane tammaha.
Ali: A kan yer mo se, yer ka ci ŋga cere di yo. Yero horey a se cij'o.

Drills:

1. Repetition
2. Dialogue
3. Conversation
   Ali nda may ŋga go Mahamane cini ra?
   Ami ci ma Mahamane se?
   May ŋga kow Mahamane tammaha?
   Ma-sĕ?
   Ma na Ali har ŋgu yo go dam Mahamane se?
   Ma-se?

Dialogue:

Ali: Ka Mahamane ka kan wor se, mbay?
Ami: Wo go to cini wala?

Drills:

1. Listen and Repeat
2. Substitution
   Ka Mahamane ka kan mana.
   koy tar a se
   goro na ci haya boyro
   ci boori
   to, kan yer se, etc.
3. Transformation:

Ex.: Ka Mahamane ka kan mama.
A kan mana ka Mahamane ka.
Ka Moussa koy tar mana.
Ka Ali na goy tar alfa di se.
Ka ŋga kitaabu di derey tar Ali se.
Ka ì dey bari boori.
Ka aa nyin sigireti sì kan ŋga baba se.

Lesson 25

Dialogue:

Ali: You are happy that Mahamane came back, right?
Ami: I certainly am.
Ali: What did your father say?
Ami: He said nothing, but you know that he is happy. I think that during these last years, he stopped expecting Mahamane to come back.
Ali: It pleased us too, us, his friends. We will hold a party for him tonight.

Wo go to cini wala? : A word for word translation will give: Does this reach speech? And that is just what it means. In other words, whatever the question to which this answe is given is, the answer is obvious: one does not have to go all the way to speech in order to make it known. If it is joy or sadness it can be read on the face, etc.

Dialogue:

Ali: That Mahamane came pleased you, didn't it?
Ami: There is no doubt about it.

Ka: In this construction ka may be said to be like that in English in: That you came made him mad. This construction has two other forms with no meaning difference:

1. A kan wor se ka Mahamane ka.
2. Ka Mahamane ka a kan wor se.

Thus the construction: Ka Mahamane ka kan wor se may be said to be (2) above with explitive a deleted.

Note that unlike the other ka meaning that (as in Ali har(ka) Moussa koy). The ka we are dealing with here is not deletable in Sonray.

Dialogue:
__Ali:__ Man na Bintu go?
__Ami:__ A gakay hentu ka mom i cini di.

__Drills:__
1. __Listen and Repeat__
2. __Substitution__
A ga kay ka mom cine di.
goro
hanga gi
kayndi haŋa

3. __Question and Answer__
Ma se na Bintu ka hentu? (...to hear...)
Ma se na ii horey Maha se? (...to show him...)
Ma se na a goro funeter di jere? (...to see...)
Ma se na a dey bari di? (...to give it...)

__Dialogue:__
__Ali:__ Ma-se na Baba hem ka fatta?
__Ami:__ Moussa ŋga wow ga.

__Drills:__

1. __Listen and Repeat__

2. __Substitution__
Baba __hem__ ka fatta.
gogor
jur
dukur
dira
fana, etc.

3. Sentence Building
Ex.: Baba go hem ra sa di ka a fatta:
Baba hem ka fatta.
I cindi dira ra sa-di-ka ii cindi ka horey.
Sa-kul Moussa go dukur sa-ka aa fatta ne.
Sa-kul-ka Moussa go koy yooku aa jur,
Boro di yo go fana sa-ka ii hirow hu di ra (me di go ciina).

Dialogue:

Ali: Where's Bintu?

Ami: She is standing over there in order to hear their conversation.

Ka: may be seen as an adverb meaning in order to:
A kay i banda ka mom i cini di.
He stood behind them in order to hear their talk.

Note : 1) Ali hirow hu di ra ka ŋa taasu di, etc.
Ali entered the room in order to eat the rice, etc.
2) Ali hirow hu di ra, ka na taasu di, etc.
Ali entered the room,(and) ate the rice, etc.

Besides, remember that ka conjunction may be replaced by a pronoun, but the ka in this dialogue cannot. It it did, we will have the meaning in (2) above.

Dialogue:

Ali: Why did Baba go out crying?

Ami: Moussa insulted him.

Ka is also used to express two actions performed by the same subject simultaneously.
Note that there is a strict choice of verbs for this construction.

Dialogue:

Bintu: Ni bay-ka guna Bamako wala?
Mayram: Ay na. Ay ba-ka koy do di manna, amma a na fatta.

Drills:

1. Listen and Repeat

2. Substitution
Mayram ba-ka koy Bamako.
bay-ka
cindi-ka
bara-ka

3. Translate:
Nana almost fell on her head.
Baba went to France once.
She used to work here.
They were working here last year.

Dialogue:
Ali: Kala ni nda Moussa go sawa kay?
Nana: Ŋga. yero sawa kay.

Drills:

1. Listen and Repeat

2. Substitution:
Yero sawa kay (ra)
boori
dungara
futu
meeru, etc.

3, Sentence building
Ex.: A: Hansi wo go futu gaay.
B: Wo mo go hinsa ka futu.
C: I kul go sawa futu (ra).
This drill will be organized as a chain drill: Student A makes the first statement. B makes a matching one and C puts the two together as above. Here is another example:
A: Yer alfa di go ku.
B: Yer mo won'di go ku.
C: Wor cim, yee bay i kul.
Ii sawa koy.

Dialogue:
Bintu: Have you ever seen Bamako?
Mayram: No, I almost went there last year, but it did not work out.

Ka: in these constructions ka has become part of expression composed of a Verb and Ka.
Those expressions have a meaning different from the original meaning of the verb:
So: bay : to know : Yee bay Moussa.
bay-ka : once : Ay bay-ka bay Moussa.
These expressions are divided into three groups:

1. bay-ka : once -- verb: bay: to know
   ba-ka : almost -- verb: ba: to like
   cindi-ka: past progressive auxiliary: -- Verb: cindi: to stay
   bara ka : past progressive auxiliary -- *Verb: bara: to exist*
2. du-ka : then -- verb: du: to get
   hinsa ka : very -- verb: hinsa: to make
3. This thrid group comes from relative clauses.
   Sa-di-ka: when
   Sa-ka (sa-kul-ka): when, whenever
   Ka-se: because (se is sometimes deleted).

Dialogue:
Ali: Are you as tall as Moussa?
Nana: Yes. I am.

Sawa: In comparisons of equality sawa (which is a verb and which means to equal or be equal) is used:
Ali nda Moussa go sawa kay.
Note that only a noun can follow sawa.
In the neagative form go is changed to si.
Ali nda Baba si sawa kay.

Dialogue:
Ali: Kala wor nda Bintu go sawa kay?
Nana: ũ-ũ. Bintu go bisa yer kay.

Drills:

1. Listen and Repeat

2. Substitution
   Bintu go bisa yer kay (ra).
   boori
   meeru
   futu
   dungura, etc.

3. Sentence building
   Ex.: A. Bintu go ku.
   B. Nana mo go ku.
   C. Amma Bintu go bisa Nana ku (ra.)
   (See previous "Sentence building" for directions.)

Dialogue:
Ali: Kala yee bisa Alhaji ka ku?
Nana: Yee hungu ka woro sawa.

Drills:

1. Listen and Repeat

2. Substitution
   Yee bisa Alhaji ka ku.
   boori
   meeru
   dungura
   futu, etc.

3. Sentence building
   Give both forms. Ex.:
   Cue. Alhaji go ku. Moussa mo go ku.
   Answer. a.: Alhaji go bisa Moussa ku.
   b.: Alhaji go bisa Moussa ka ku.

Kitaabu di go ber. Kaaye di mo go ber.
Taabal di go ciina. Tita di mo go ciina.
Nana go boori. Mayram mo go boori.
Ali si ku. Moussa mo si ku.

Dialogue:
Ali: Is Bintu as tall as you two?
Nana: No, Bintu is taller than we are.

Bisa: In comparison of superiority, bisa (to excell) is used. Like with sawa, only a noun can follow bisa in this construction. Negation is formed the same way.

Dialogue:
Ali: Am I taller than Alhaji?
Nana: I think that you have about the same height.

However, bisa is used in a different construction where only a verb can be used:
Ali go bisa Moussa ka ku.

Dialogue:
Ali: Kala Adama go ku?
Nana: A si ya, amma aa ku nda ni.

Drills:

1. Listen and Repeat

2. Substitution
Adama go ku nda Ali.
dungura
meeru
ciina
futu
ber, etc.

3. Sentence building
Ex.: Ali go dungura. Adama go ku.
a. Ali go dungara nda Adama.
b. Adama go ku nda Ali.
c. Ali si ku nda Adama.
d. Adama si dungura nda Ali.
Baba go boori. Bokar go futu.
Kalil go meeru. Nana go boori.
Hansi di go ber. Musi di go ciina.
Derbe di go taawo. Siibi go jen.

Dialogue:
Ali: Kala Baba go boori nda ije mayra di yo kul?
Nana: Nga. Baba cinne ije boyro si ije mayra di yo ra.

Drills:

1. Listen and Repeat

2. Substitutuon
Baba cinne ije ber si i ra.
boyro
meero
futu
dungura
kuku, etc.

Dialogue:
Ali: Is Adama tall?
Nana: No, he is not, but he is taller than you.

NDA: in the "nda comparatives" the concerned verb is used, and only verbs can be used.
The only variation which is possible besides changing the verb is to change the phrase after nda:
Moussa go boori nda i kul.
which gives somehing like a superlative:
Moussa is more beautiful than them all. or
Moussa is the most beautiful of them all.
Below we'll see the superlative:

Dialogue:
Ali: Is Baba nicer than the other children?
Nana: Yes, Baba is the nicest of them all.

cinne: means to match (reach, to be equal to).
Moussa cinne si bara.
There exists no match to Moussa. or
Moussa is the best.
Note that two different constructions are possible:
1. A noun is used before cinne.
Baba boori di cinne si bara.
Baba's goodness has no match: Baba is the nicest.
2. A noun phrase (noun and adjective) is used after cinne:
Baba cinne har boyro si bara.
There is no difference in meaning between the two constructions.

3. Transformation

Ex.: Baba go hinsa-ka boori.

a. Baba cinne ije boyro si i ra.

b. Baba boori di cinne si bara.

Ali go hinsa-ka meeru.
Kalil go futu gay.
Wo yo jen gay.
Nana go hinsa-ka dungura.
Musi di go ciina gay.

Review Exercise:

1. Written Comparatives: Build comparative sentences with the following verbs. (Use all four forms: sawa, bisa, nda, cinne). Then turn them into negatives and interrogatives.

Ex.: Ali go ku.

a. Sawa -- Ali nda Baba go sawa ku.
Ali nda Baba si sawa ku.
Ali nda Baba go sawa ku wala?

b. Bisa -- Ali go bisa Baba ka ku.
Ali si bisa Baba ka ku.
Kala Ali go bisa Baba ka ku.

c. Nda -- Ali go ku nda Baba.
Ali si ku nda Baba.
Ali go ku nda Baba wala?

d. cinne-- Ali cinne har kuku go bara.
Ali cinne har kuku si bara.
Kala Ali cinne har kuku go bara.

The question words may be varied (ma, may, etc.).

Verbs: ku, dungura, jen, kan, tar, ciina, taawo, boori, futu, meeru.

Translate: (Oral)

Ali cindi ka goy sa-di-ka yer ka.
Ay bay-ka guna har wo amma ay si bay ŋga ma di.
Ali fatta a du-ka kaati ni.
Ali ba-ka kam hu di kuna sa-di-ka a ba ka tun.

Summary: Lesson 25

Patterns:

1. more uses of ka.

Ka: in that clauses where the clause is subject of the verb:
Ka ni ka kan yer se.
The verb phrase may be preposed with explitive a as its subject:
A kan yer se ka ni ka.

Ka: in idiomatic expressions.
a) Sa-di-ka, sa-ka, ka-se.
b) du-ka, hinsa-ka, bay-ka, ba-ka, cindi-ka, bara-ka.

In Sonray the adverbial complement "in order to" is introduced by ka:
A kay i banda ka mom i cini di.
And so are the simultaneous actions (those with the "V - V - ing" form in English):
Ali jur ka fatta.

2. Adjectives : Comparisons

Normal form: nda: . go ku nda Nana.
Special forms: uses of sawa, bisa and cinne.
Ali nda Moussa go sawa kay.
Nana go bisa Mayram kay.
Adama cinne har kuku si bara.

Vocabulary:

tar	to displease ≠ kan to please
hanga	to follow
horey	to play, to hold a party
gogor	to laugh
hem	to cry
dukur	to get mad
fana	to crawl
kowtammaha	to lose hope, to stop expecting something
wow	to insult, to be healed.
tun	to get up
kayndi haŋa	to listen
manna	last year

Lesõ 26

Text:

Ali harme di nda ŋga ba-kayna ka ka hun Bamako ciji. I kate mobil boyro fo. Ay na bay ba-kayna di sa-di-ka ay guna ga. A cindi-ka mayra sa-di-ka a cindi ne amma moreyda a ci har naaso. Ali harme di mo ku gaay do di.

Drills:

1. Repetition
2. Reading
3. Conversttion
   May ŋga ka ciji?
   Man na i hun?
   Ma na i kate?
   Kali Ali ba-kayna di ci har mayra?
   Ma-se na a na bay ga sa-di-ka a guna ga?
   Kala Ali harme di bere do di?
4. Use the underlined words in two different sentences: in one use them as adjectives; in the other, use them as verbs.

Dialogue;

Moussa: Kala i ba-kayna di ka ciji?
Nana: Ŋga, a kate mobil boyro-boyro fo.

Drills:

1. Listen and Repeat
2. Substitution
   A kate mobil boyro-boyro fo.
   meero-meero
   jeeno-jeeno
   taawo-taawo
3. Intensify the adjectives in the following sentences:
   Ali dey bari boyro fo hõ?
   Ham naaso na Ali go ba.
   Nana si ŋa kala haya kano ni.
   Yer guna har mayra hiŋka bi.
   Woy meero fo hã ni subahõ.

Lesson 26

Text:

Ali's brother and his uncle came back from Bamako last night. They brought a nice car. I did not recognize the uncle when I saw him. He was skinny when he was here but now he is a fat man. Ali's brother also became very tall there.

Dialogue:

Mussa: Did their uncle come last night?

Nana: Yes, he brought a very nice car.

Adjective intensification in Sonray is by reduplication.
In this dialogue we have a phonological reduplication. In other words the entire adjective is reduplicated.
Not all adjectives can be reduplicated phonologically, or if they did, they might have another meaning different from intensified adjective. Such an example is ciina.

"cinna-ciina" means little by little besides its meaning of "very little",

"Kayna-kayna" however can only mean "little by little".

Dialogue:

Ali: Ay guna har kuku ber fo hõ.
A ma ci Kalil.
Nana: Ay guna ga nda ŋgu wonde di bi.
Wonde di ci i duŋgura ciina.

Drills:

1. Listen and Repeat
2. Substitution
a. Ay guna har kuku ber fo.
naaso
woro
futu
laalo, etc.
b. Wonde di ci i duŋgura ciina.
koogo
mayra

3. Build a sentence with each one of the following verbs, then give the adjectival form, then intensify with ber or ciina.
Ex.: ku: 1) Ali go ku.
2) Ali ci har kuku.
3) Ali ci har kuku ber.
Verbs: naasu, ko, woro, mari, boori, futu, dungura.

Dialogue:

Ali: Ni guna ni forka di ka Nana nyumey wala?
Baba: Ay guna ga, a korey far.

Drills:

1. Listen and Repeat
2. Substitution
Forko di korey far.
bibi fi
cirey coy

3. Transform the above sentences into sentences where korey, bibi, cirey, are used as adjectives.

Dialogue:
Ali: I saw a very tall man today. His name is Kalil.
Nana: I saw him and his wife yesterday. The wife is very short.

Another way of intensifying the adjective is by a "semantic reduplication": Here we divide the adjective into two groups: those that indicate "bigness" in size or dimensions which can take "ber:big" and those that indicate "smallness" of size or dimensions and which can take "ciina: small".

Thus we can have: Har kuku ber: a very tall man.
or Har dungura ciina: a very short man.
Note: Har dungura ciina woro : a very short big man.
naaso fat

Futu: can be used to intensify any adjective. Note that it does not have a meaning like "ber" or "ciina" which explains why it can go with any adjective:

Wo ci har laalo futu: This is a very mean man.
_________ meero futu: _____________ ugly man.
_________ boyro futu: _____________ handsome man.

However futu usually implies more than the other intensifies. When used, it coud be to translate by too rather than very and that would mean that whatever is being qualified is out of proportion, Thus it might be seen as bad or at least "detrimental".

Dialogue:
Ali: Did you see your shirt that Nana washed?
Baba: I saw it, it was very white (clean).

The color adjectives have their own intensifiers:
So we have: bibi fī : very black
korey far : very white
cirey coy : very red.
These are not interchangeable: red (cirey) cannot take fī or far , for example.

Dialogue:

Ali: Kala ni bay-ka guna Adama hansi di?
Nana: Ay guna ga ya. Hansi dungura yakuwante futu nono.

Drills:

1. Listen and Repeat
2. Substitution
   a) Hansi dungura yakuwante futu nono.
      kuku
      naaso
      boyro
      korey, etc.
   b) Hansi dungura yakuwante futu nono
      bibi
      mayra
      koogo
      boyro, etc.
   c) Hansi dungura yakuwante futu nono.
      boyro
      naaso
      koofo
      meero
      laalo, etc.
3. Chain
   Ex.: A: Hansi dungura yakuwante futu nono.
   B: Hansi futu dungura yakuwante nono.
   Hansi yakuwante futu dungura nono.

Ali ci har woro dungura baynte.
Nana ci woy naaso laalo kuku.
Nga musi korey bante di derey.
Moussa mobil di ci i taawo bibi ciina.

Dialogue:

Ali: Forko fo na Baba no Adama se?
Nana: I kara-kara di ka ni bay-ka har no ba.

Drills:

1. Listen and Repeat
2. Substitution
   I kara-kara di na a no ga.
   cirey-cirey
   bibi-bibi
   firji-firji

Dialogue:

Ali: Have you ever seen Adama's dog?
Nana: Oh! yes I did. It's a strong short mean dog.

Adjectives cannot be conjoined in Sonray for the simple reason that they cannot occur alone (they always have to be preceded by a noun or a pronoun). Thus any form of conjunction could mean a repetition of the noun as many times as there are adjectives. (This is actually done but in a special language, namely in praising somebody.)
Thus in commonlanguage, only stacking is used:

Ali ci har dungura woro baynte.
Ali is a nice short big (or fat) man.

Dialogue:

Ali: Which shirt did Baba give Adama?
Nana: The yellowish one that you said you liked.

Color adjectives are ususally reduplicated to indicate an "in between" color or a light color:

cirey-cirey: would mean reddish or pink.

3. Translate

Moussa guna ŋgu derbe bibi di amma i cirey-cirey di derey. Kala mobil korey-korey wo ci Baba wone. Adama bari di ci i korey wala i bibi? Yee hungu ka korey nda bibi kul gɔ a ra.

Summary: Lesson 26

Patterns: Adjectives: Intensification:

a. Reduplication
   Phonetic: Ali dey bari boyro-boyro.
   Semantic: Ali bari di ci i naaso ber.

b. Stacking of adjectives
   Hansi di ci i dungura yakuwante futu.

Vocabulary:

hun	to leave
ka ka hun	come from (come leaving
koy ka hun	to leave (go leaving...)
yakuwante	strong
laala	to be mean, bad, evil
laalo	mean, bad, evil
kuboy	to meet
bere	to change, return, turn over
ko	to dry, to be dried; to be thin (person)
koogo	dry , dried, thin

Lesson 27
Review Lesson

1. Give the correct form of the words in parentheses:
Moussa go (boori).
Hansi di ci (naasu)
Ali dey farka (mari)
Adama go (futu) gay.

2. Intensify three different ways.
Ex.: Ali ci har baynte.
a. Ali go baynte gay.
b. Ali go hinsa-ka baynte.
c. Ali ci har baynte-baynte.

Baba ci ije futu.
Woy di go duŋgura.
Kitaabu ci i taawo.
Moussa dey bari boyro.

3. Comparative
Put each pair of sentences into one by using the words in parentheses:
Ex.: 1) Ali go ku. Moussa go ku (sawa)
Ali nda Moussa go sawa ku.
2) Ali go duŋgura. Mayram si duŋgura (bisa).
Ali go bisa Mayram ka duŋgura.

Woy di go naasu. Har di mo go masu.(bisa).
Farka go duŋgura. Bari go ku.(nda)
Taabal wo go ciina. Tita di go ber.(n[illegible]a)
Bintu go boori. Nana mo ci woy boyro. (sawa)
Baba go cow gay. Ali mo go hinsa ka cow. (nda)
Ali go ba mobil. Ni mo go ba mobil.(bisa)

4. Put ka in the right place.
Ali no derbe di woy di fatta se.
Har di go hu di ra ci Nana kaaga.
Woy kayna di harme di koy lekkol hã Nana.
Moussa bay guna har wo Dire.
Mayram baba har a si koy horey di do.
Nana koy Gao can i kul se.
Har di ni guna bi ci yer alfa taawo di.
Har di do ni ci bi fo ci yer koya di lotokor di.
I har ga woy di se fatta.
Ali bay Moussa koy Dire.

5. Substitution: Adverb.

Yer guna Ali nda Mahamane bi.
subahõ
suba
bi fo
moreyda
sa-di

Verb:

Yer guna Ali nda Mahamane bi,
ci
koy
kaati
goy
wow

The change of adverb or verb may require some other changes in the rest of the sentence.

6. Translate:

Har hinka ka hã Ali ne attinni di han. Ay har i se ka Ali koy Dire. A si ka kala aljuma di han. Wo di na a har sa di ka a hun ne. Amma ye bay ga. Aa hinsa ka ba dira. Aa yedda ka jow hi di Dire ka koy Tumbutu wala Gao. Lekkol ije nono. Moreyda ka lekkol furndi, a si may goy fo.

In Sonray:

The first time that John went to Africa, he stayed in Chad. He is going there this year too. But now he wants to see many African countries. He wants to go to Mali because he learnt two languages spoken in that country. He said that he will pay a visit to Mamadou's parents who are in Dire. I too want to see Africa and I will one day.

7. Free converstion:

One of the students pretends to be someone who raises interest. The students ask questions.

Ex.: Here are a few question and answers which could be asked of Ali, a student who went to the big city for the first time to spend his vacation there:

Ali, man na ni koy?	Ay koy Segou.
Ma se na ni koy Segou?	Ay cere har go do di.
Ma na ni dam do di?	Yer koy yaara ka guna nongu bobo: "Office du Niger", hokoy di yo, bitiki ber di yo, etc.
Kala no mom i cini di?	Ay si ya. Ii ci Bambara cini.
Sa-di misa fo na woro ci?	Boro bobo go mom tubabu cini. Wo di banda ay nda Moussa cindi nda cere sa-kul. etc.

8. Dialogue:

Everybody is invited to write a short dialogue. The topic is free but the dialogue must be started with greetings.

4 OF 4

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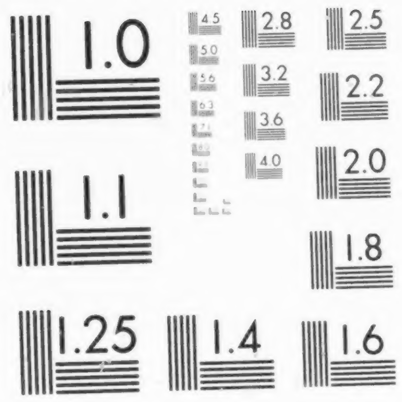
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MICROCOPY RESOLUTION TEST CHART
NATIONAL BUREAU OF STANDARDS-1963-A

Lesson 28

Dialogue:

Moussa: Today, many young people do not respect the old ones. They insult the old people. They pay no attention when the old people talk to them. They know how to reach the old people only when they are in trouble.

Alhaji: Things have changed. When we were young, things were not this way.
"Praised be the Lord! We saw yesterday and today."

"Yee guna bi, yer guna hõ."
"We saw yesterday and today."
This is a common expression used by old people usually when they are witnessing a situation that does not make much sense to them and which however seems to be tolerated and maybe even accepted by the growing generation.

Dialogue:

Nana: Does your teacher have children?

Ali: Yes, he does. He has a son of my age.

The Indefinites:
The Sonray people use the zero morpheme to indicate the generic indefinite article, whether it is singular or plural:

Kala aa may ije? : 1) Does he have a child?
2) Does he have children?

Fo: is used for specificity.
Aa may ije fo: He has a child.

Dialogue:

Ali: Moussa bana ni njerfu di wala?
Baba: A bana ay a ra kayna.
A har ŋgu na du njerfu jina.

Drills:

1. Listen and Repeat
2. Substitution

Moussa no ay i kayna.
i bobo
i ciina
i dumbo

Moussa na no ay wala haya.
haya fo
haya kul
wala i ciina
wala i dumbo
wala i kayna

3. Translate:

He did not see anybody outside.
Moussa has a lot of coffee but he gave me just a little bit.
Baba got a new dress today but Nana got nothing.
He always comes here with a little bit of sugar and tea.

Dialogue:

Nana: Ni no gi ŋgi derbe taawo di yo wala?
Mayram: Ŋga, boro kul du ŋgu won'di.

Drills:

1. Listen and Repeat
2. Translate:

Ali ci boro kul do.
Ali ci boro di yo kul do.
Mayram go jow haya kul ka a guna.
Mayram jow haya di yo kul ka a guna.
Ay na guna boro kul.
Ay na guna boro di yo kul.
I na jow haya kul.
I na jow haya di yo kul.

Dialogue:
Ali: Did Moussa pay your money?
Baba: He paid me a little of it.
He said that he did not get any money yet.

Kayna: (and the others: bobo, ciina, dumbo are all adjectives used here as adverbs of quantity.)
Thus they cannot be used alone: either a noun or i precedes them.

Fo: with boro (boro-fo) or haya (haya-fo) means: somebody, something:
(accent on boro or haya):
Ay guna boro-fo hu di kuna.
Ay guna haya-fo hu di kuna.
or: nobody or nothing (accent on fo).
Ay na guna boro-fo.
Ay na guna haya-fo.

If the accent, in these negative constructions, is kept on boro or haya, then we the regular usage of fo (one): Ay na guna boro fo: I didn't see one person (out of the X number that I was supposed to see.)

The Wala compounds can be used only in negative sentences.
wala-boro: nobody -- wala-haya: nothing
anybody anything
wala i ciina = wala-i kayna = wala i dumbo = nothing
anything

Dialogue:
Nana: Did you give them their new clothes?
Mayram: Yes, everyone got his.

Kul: which means all is used with boro and haya:
boro-kul: everyone or each (or nobody in negation).
kaya-kul: everything or each (or nothing in negation).
Ali go fo boro-kul: Ali greets everybody.
Ali si fo boro-kul: Ali greets nobody

Note that there is a big difference between:
boro-kul and boro di yo kul.
haya-kul haya di yo kul.

Ex.: Ali na jow haya kul: Ali took nothing.
Ali na jow haya di yo kul: Ali did not take all the things (there are still some remaining).

Dialogue:

Ali: Nana, ay bal di kottu.
Nana: A na ci ay har mana ma si fatta nda ga? Ni si mom boro ciini.

Drills:

1. Listen and Repeat
2. Translate
a) Boro si har ciini futu baaliki yo jine.
Boro ka si may baba si may hawoy.
Ali go tar. A si ci boro do kala sa-ka boro go siiti.

b) Ali nda Nana koy yaara ka taasi goroŋgo-tondi.
Sa-di-ka i ye kate, Ali du i bobo amma Nana na kate kala i kayna.
A har ka boro fo yo woŋgu ka neere ŋgu se ŋgu yo goroŋgo tondi di yo. I har ka ŋgi yo go jisi gi boro tana yo se ka go dooney ka dey gi i ga.

Dialogue:

Ali: Nana, my ball is torn.

Nana: Didn't I tell you not to take it out? You don't listen.

Boro: is used here to mean nobody. It is similar to "one" or the French "on".

Ex.: Boro si har cini futu baliki yo jine:

One does not use bad words in front of old people.

In the negative construction it means nobody: Moussa si fo boro.

Moussa does not greet people.

Moussa ne salue personne.

Boro in this usage is mainly found in proverbs:

"Boro ka si mom ŋgu bakoy ciini go mom ŋgu i bere ciini."

"One who does not listen to his friends will listen to his enemies."

Summary: Lesson 28

Patterns: The Indefinites:

1. a. Zero morpheme:
   Ali go may ije: Ali has a child. Ali has children.
   b. fo
   Ali go may ije fo: Ali has a child.

2. I kayna: ciina: i dumbo: a little (bit)
   I bobo: a lot, many
   Moussa du njerfu.
   Ay mo du i kayna.
   Ali du i bobo.

3. fo:
   boro-fo, haya-fo
   Boro-fo si hu di kuna: There is no one in the room.
   Ali guna haya-fo: Ali saw something.

4. Wala: wala-boro, wala-haya
   Wala-boro na ka ne hõ: Nobody came here today.
   A na neere wala-haya hõ: He sold nothing today.

5. Kul: boro-kul, haya-kul
   Boro-kul du kaaye fo: Everyone gets a notebook.
   Contrast: Boro di yo kul du kaaye fo: All the people got a notebook.

6. Boro: one.
   Ali go berndi boro: Ali respects people (anybody, one).

Vocabulary:

berndi	to respect
baaliki	grown up, older people
bone	trouble
mise	manner, matter
wonde	wife
bal	ball
kottu	to tear
siiti	busy, narrow
taasi	to look for, try
ye kate: ye ka ka	come back
yaara	to take a walk
wongu	to refuse
doomey	to use to

Lesõ 29

Text:

Dire ci koyra beer kaano. A go isa di jese di ga. Koyra mayra bobo go wanga ga. I kul mo si kala Dire ga. Tumbutu nda Goundam si hinsaka mooru Dire ga. Amma Dire kaan nda i kul. Yee ba Dire gay. Do di boro ŋga ci ay.

Drills:

1. Repetition
2. Reading
3. Conversation

Kala Dire ci koyra ber?
Koyra Kaano nono wala?
Kala doura di go moor isa di ga?
Kala Tumbutu nda Goundam mo go isa di jese di ga?
Ii moor Dire ga wala?
Kala Dire boro go ne?
Ma ci a ma?
Ma na aa dam ne?

Dialogue:

Nana: Ay guna Ali yoobu hõ.
A guuru-bari si a ga. Ma ŋga du ga?

Mayram: Guuru-bari di jeyndi ciji. A hungu ka jey di go koy neere go yoobu. Wo di se na a go yaara ra do di.

Drills:

1. Listen and Repeat

Substitution:

Guuri-bari di jeyndi.
bandi
gunandi
kaarndi
jowndi
tasandi
deyndi
banandi
neerendi, etc.

Lesson 29

Text:

Dire is a nice big village. It is located on the river side. Many small villages are around it. They all look up to Dire. Timbutu and Goundam are nat too far away from Dire. But Dire is nicer than them all. I like Dire very much. I am from there.

Dialogue:

Nana: I saw Ali at the market today. He did not have his bicycle. What happened to it?

Mayram: The bicycle was stolen last night. He thought that the robber might sell it at the market. That's why he is walking all over the market.

ndi: This is the passive suffix in Sonray. It is attached to the verb.
The agent cannot be expressed in passive construction in Sonray:

Har di jey Ali bari di.
Ali bari di jeyndi.

Obviously only those verbs who are used transitively can take the passive ndi.

3. Turn into the passive form:
Boro fo jey Ali guuru-bari di?
Ali ŋa Moussa taasu di.
Nana nyumey ay derbe di.
A jow ay tita di.
A ba gorongo tondi di.
A kaar ni bari di.
I kar ni ije di.

Dialogue:
Mayram: Man na ay kaalum di go?
Nana: Ali dereyndi ga.

Drills:
1. Listen and Repeat
2. Substitution
Ali deyeyndi har di.
6 kamndi
dirandi
jurndi
ŋandi
ɲinandi
jijindi
jumbundi, etc.
3. Turn into the causative form:
Ije di kani.
Ali bal di derey.
Ay bari di jur.
Farka di ŋa.
Mobil di jur.
Kitaabu di kam.
4. Turn into the passive form:
I kamndi guuru-bari di.
Ali dereyndi farka di.
Bokar ŋandi ije di.
I jurndi har di.

Dialogue:

Mayram: Where is my pen?
Nana: Ali lost it.

Ndi: This ndi is different from the first one in that it is attached to intransitive verbs to make them transitive:

Ex.: 1) derey= to get lost= Bari di derey
2) dereyndi=to lose= Ay dereyndi bari di.

The meaning that it brings is a causative meaning. In that respect it can be also affixed to transitive verbs. The causation might be direct or indirect:

Ay direyndi bari di: a. The horse was lost while I was in charge of it, thus I am a direct cause to the loss.
b. I was indirectly involved by making a frightening noise or by disturbing the man in charge who consequently let go, etc.

The intransitive that became transitive by the affixation of ndi can be used in the passive:

Bari di dereyndindi= The horse was caused to be lost.

Dialogue:
Adama: May ŋga ci hollokom wo ka go me di ra?
Ali: Wo cindi-ka ka maamalakoy ber. A wonde di ŋga hollondi ga mise wo.

Drills:
1. Listen and Rppeat
2. Substitution
Har hollokom di ka ne subahṍ.
futukom
wircikom
tangarikom
Har wo cindi-ka ka maamalakoy.
farikoy
tam-taakoy
hookoy
mobil- jurndĩkoy
3. Translate:
The owner of the field hit the sick man who is the farmer's brother. The sick man who is a cobbler told the owner of the field that he was a liar. He didn't know that the man is a very mean one.

Dialogue:
Ali: Kala ni ŋga har ka no huŋgu ka Nana go ka hṍ.
Mayram: A na, Moussa ŋga har ka ŋgo huŋgu a ma ka hṍ.

Drills:
1. Listen and Repeat
2. Substitution
Moussa go huŋgu a ma ka hṍ.
ba
har
tammaha
woŋgu
taasi, etc.
3. Transformation:
Ex.: Moussa huŋgu ka a go ka bi.
Moussa huŋgu a ma ka bi.
Yero tammaha ka Ali go ka hi wo ra.
Moussa ba ka koy Goundam bi.
Hansi di go taasi ka fer me di.
Lekkol ije di yo go huŋgu ka ŋgi yo alfa di go to ne aljuma han.

Dialogue:

Adama: Who is the sick man (insane) who is at the door?

Ali: This man used to be a big businessman. It's his wife who drove him crazy like that.

kom: like koy indicates ownership=

hollo= crazy, mad
hollokom= who possesses madness
futu= mean
futukom= who possesses meaness, etc.

Kom however seems to be used only with things that one would not whsh to possess, in other words things that one can do nothing about. One can also see it as the possession of things that one can hardly get rid of. They are things given to one by nature rather than things that one either learns to acquire or wishes to acquire.
Its use is however very limited.
We must also mention nte as one of the commonest suffixes affixed to verbs to give the "gerundive form or maybe present participle" which is mainly used as adjective=

bay+nte= baynte (the learned one, the nice one)
ba+ nte= bante)(the broken one)
Cembu bante di go boro baynte di ga. The broken glass is with the nice guy.

Dialogue:

Ali: Is it you who said that you thought that Nana will come today?

Mayram: No, it's Moussa who said that he thought that she might come today.

Subjunctive uses in Sonray:

Verbs like to want (like) to think, to say, to refuse, etc. can have a complement sentence in which the verb is in the subjunctive:

Yee hungu a ma ka hő.
Yee ba a ma ka hő, etc.

Note that some of these verbs take a ka complement:

Ali ba ka koy Dire= Ali wanted to go to Dire.
Ali ba ŋgu ma koy Dire= Ali wanted to go to Dire.

Ka can be used rather than ma only if the subject is the same in both sentences:

Ali ba ka koy Dire.

But: Ali ba Moussa ma koy Dire.
These verbs that can take both ka or ma we call the ba group. "They are the verbs of desire."

Dialogue:

Ali: Man na no koy?
Nana: Yee koy lekkol.
Ali: Nda ni koy, ma har Moussa se a ma ka.

Drills:

1. Listen and Repeat
2. Substitution

a) Nda wor koy, wor ma kaati Ali.
há
fo
guna
ci ___ do
no
din, etc.

b) Har Ali se a ma ka.
Ma har
Wo har
a ma har
yer ma har'
i ma har
ay ma har

c) Nda ni koy ma har ga a se.
ma si har ga a se
ma si no ga a se
ma si ci a do
ma si fo ga, etc.

Dialogue:

Ali: Ay baba ka wala?
Nana: A na, A har ŋgu si ka kala mobil di ma ben.

Drills:

1. Listen and Repeat
2. Substitution

a) A si ka kala mobil di ma ben.
ma deyndi
ma hinsa
ma gunandi.
ma neerendi, etc.

b) A si ka kala nda mobil di ben.
deyndi
hinsa
gunandi
neerendi, etc.

Dialogue:

Ali: Where are you going?
Nana: I'm going to school.
Ali: When you go, tell Moussa to come here.

NDA: is also used as if (or when) in Sonray.
The if clauses are used with the imperative, (as in the above dialogue) which requires ma.
The if clauses are also used with the other non complete tenses.

Nda a go koy a go har ga ay se.
a) If he goes (he plans to go) he'll tell me.
b) when(ever) he goes he tells me.

Note however that with the ma clauses, the verb in the if clauses are always in completed tenses.

Dialogue:

Ali: Did my father come back?
Nana: No, he said that he won't come until the car is finished.

Kala - kala nda -Hal

Kala and hal both mean until and they require the subjunctive.
Kala nda means unless and requires the past tense.

1. A si koy kala Fanta ma ka. He will not go before Fanta comes.
2. A si koy kala nda Fanta ka. He goes only if Fanta comes.
3. A si koy hal Fanta ma ka. He will not go until Fanta comes.

Between 1 and 3 there is no difference in meaning and the two are different from 2 because 2 is the strong form which really, in Sonray, imposes a condition.

c) A si ka hal mobil di ma ben
ma deyndi
ma hinsa
ma gunandi
ma neerendi, etc.

Dialogue:
Ali: Ma se na Moussa nan guuru- . di ne?
Nana: A nan ga ne yala baaba go guna.
Aa ba a ma dey ga ŋgu se.
Ali: Moussa ci lakal ber.

Drill:
1. Listen and Repeat
2. Substitution
a) A nan ga ne yala baaba go guna ga.
go dey
bo bana
go hinsa, etc.
b) A nan go ne hal baaba ma guna ga.
ma dey
ma bana
ma hinsa
ma neere, etc.

Review Exercises:
1. Give the correct form of each sentence. Sometimes two forms are possible, give them both:
Ay go ba koy hu (self-)
Ali go ba Moussa koy hu.
Fanta go tammaha hina hari ham hõ.
Tijani go huŋgu koy Afiriki juuru wo.

2. Write each sentence correctly by using the words in the brackets:
Farka di si goy [kala nda / kala / hal] ni no ga subu

Maamalakoy har a si du kitaabu di [kala nda / hal / kala] a ma bana.

Dialogue:

Ali: Why did Moussa leave the bicycle here?

Nana: He left it here so that Dad can see it. He wants him to buy it for him.

Ali: Moussa ia a clever guy.

Yala= means so that (in order to).
The verb in the yala complement is not subjunctive.
(Yala however is used in wishes in which construction subjunctive is required= "Yala baana ma kar hõ." May it rain today.)
In the so that construction, yala can be replaced by hal in which case the subjunctive is required:
A nan go ne yala baaba go guna ga.
A nan ga ne hal baaba ma guna ga.

Summary: Lesson 29

Patterns:

I. Ndi
1. Passive suffix:
Ali ŋa taasu di.
Taasu di ŋandi.
Agent cannot be expressed in the passive.
2. Causative marker
Ali ŋandi taasu di Mayram se.
Ali dereyndi Moussa bari ;di.

II. Kom suffix, like koy, it indicates ownership.
So we can say:
Har wo go wirci= This man is sick,
Wirci go har wo ga= This man is sick (sickness is with the man.)
Haw wo ci wircikom= This man is sick (is a sick one, or has sickness.)

III. Subjunctive= the subjunctive auxiliary is ma.
Yee ba Ali ma koy= (I want that Ali should go) I want Ali to go.

IV. Nda= is also used in Sonray as a subordinator which could mean= if, when, or whenever.
Nda ni koy, ay mo go koy= If you go, I will go too.

V. Kala- Kala nda - hal= they all mean about the same thing except that kala nda imposes a condition:
Ay si koy kala Ali ma ka.
Ay si koy kala nda Ali ka.
Ay si koy hal Ali ma ka.

VI. Yala: "so that"
Hansi di cindi ne yala yero no ga ŋa:
The dog stayed here so that we would give it food.
Yala can be replaced by hal, then the verb must be in the subjunctive: Hansi di cindi ne hal yer ma no ga ŋa.

Vocabulary:

jese	shoulder, edge
waŋga	to surround
jey	to steal, rob.
jey	robber
jiji	to go up
jumbu	to come down
kani	to lie down
hollokom	(n) insane
wircikom	(n) sick, ill
taŋgarikom	liar
futukom	bad (evil)

hollo	to be insane
wirci	to be sick
futu	to be evil
tammaha	to expect
din	to hold, to catch. to be lit
dinndi	to light
nan	leave, abandon
lakal (alakal)	intelligence
lakal-ber	intelligent
hari-ham	fish
Afirici	Africa
subu	grass, herb

Leso 30

Text: Mali

Mali ci ganda beer ka jere fo di kul go Sahal. Wor kul mom Tumbutu ma, mbay? Tumbutu si kala Mali ra. Tumbutu wanga di ra na koyra cini go cindi. Cini taka bobo yo go cindi Mali ra: bambara cini, fulan cini, senufo cini, surgu cini, laram cini nda cini tana bobo yo. Yaama wor mom Sunjata ma, ŋga nda Askia nda Alhaji Oumar, wo yo ci Mali. Kokoy ber yo ma. Tubabu di yo na to Mali kala Alhaji Oumar wone jaman di ra. Ŋga banda na Tubabu di yo goro Mali ra. Amma ho yer ka yer bomo wone koyne. Yer cen yer lekkol hu yo nda lotokor hu yo nda isin yo, etc. Yer boro di yo go goy ra nda ɓiney. Amma, "isa go ber aa ba tonton." Yero ba wo di yo ka go yer jine ma faaba yer. Amma nda faaba di bana di na ci kala yer borcinterey di, sa-di, i ma cindi ŋgi yo do, yer si hin ka bana gi.

Drills:

1.
1. Repetition
2. Reading
3. Conversation
   Ganda gfo nda a fo ŋgo wanga Mali.
   Man na Tumbutu go? Gao bine?
   Ma ŋgo cindi Gao? Segou? Sikasso?
   Jiiri marje ci jiiri wo ka Mali boro di yo du ŋgi yo borcinterey di?
   Ni mom Askia ma? Man na a cindi ka goro?
   No bay Mali kokoy tana yo wala?
   Mali boro di yo si ba faaba, mbay?
   No hungu ma koy Mali han fo wala?
   Ma se?

Free Dialogue

This will be consecrated to a dialogue between the teacher and the students. It'll be mainly the teacher answering questions about Mali in general and the Timbuctu-Dire area in particular.
Those questions will be mainly questions about languages and customs and other cultural matters of the people of Mali.

bomo: is the particle used with the Sonray pronoun to give the reflexives:

Lesson 30

Text: Mali

Mali is a big country a part of which is in the desert. You all have heard of Timbuctu, haven't you? Well, Timbuctu is in Mali. It's in the Timbuctu area that Sonray is spoken. Different kinds of languages are spoken in Mali: Bambara, Fulani, Senufo,Tamacheck, Arabic and many others. Maybe you heard the name of Sanjata and Askia and El Haj Omar; these are the names of emperors of Mali. The Frenchmen arrived in Mali only during El Haj Omar's reign. After him, they settled in Mali. But today we are independent again. We built our schools and hospitals and factories,etc. Our people are working very hard. But " No matter how full the river is, water can always be added to it." We would like that those who are ahead of us help us. But if the only pay they ask for is our independence, let them stay in their countries for we cannot pay them.

Ay guna ay bomo.
ni
ngu
yer
wor
ngu yo (ngi)

Vocabulary -- Lesson 30

Sahal	the Sahara Desert
kokoy	emperor
Tubabu	Frenchman
jaman	time, era, period
koyne	again
bomo	head (used in reflexive construction)
isin (f) (usine)	factory
hiney	strength
tonton	addition
faaba	help
borcin	noble, independent
borcinterey	independence
digi	mirror

WORD LIST

A

a	he, she, it; his her its
aa	contracted form of a go
adabba	animal
Afiriki	Africa
albanna	mason
albarka	strength. "Thank you"
albasi	trouble, evil
alfa	teacher
alfinta	rice (millet) pancake
alhadi	Sunday
alhamdila	congratulations. "Dam alhamdila Ali se= Congratulate Ali.
aljama	crowd
aljuma	Friday
alkamiisi	Thursday
allarba	Wednesday
alliyara	five francs
Almấ	German
almaana	meaning
alman	possession, richness
alwajuhu	face
amerikế	american
Ameriki	America

amir	chief
amma	but
assabdu	Saturday
assana	profession
attalaata	Tuesday
attey	tea
attinni	Monday
ay	I, me, my
ay bomo	myself
	B
ba	to like, to want, to love
ba	to break
bao	broken
ba	to be better
baaba	Daddy
baba	father
baaliki	grown up person, old person
baana	rain
baaru	to change, exchange
ba-ka	almost
bal	ball
bana	to pay
banda	behind, back after
bari	horse
basi	meat

batu	to wait
batu	a circle by a crowd
batuma	courtyard
bay	to know
bay-ka	once, ever, never
baynte	nice, understanding
beene	sky, on, above
beeri (beer)	to be big, big
beere	older: beere har=older brother beere woy=older sister
ben	to finish, to end; to be finished, to be ended
bere	to change, to turn, to turn over
beerndi	to respect, to honor
bi	yesterday
bi-fo	the day before yesterday
bibi	black
biini	to ask for
biiri	bone
bine	heart
bine	as for, what about? how about?
bisa	to pass, to surpass, to excell
bomo	head, self
bone	trouble
boori	beauty
boyro (borio)	beautiful, nice
boro	person, one

boro-fo	anybody, nobody
bula	blue
bugu	hut
bun	to die
buno	dead, unimportant, of little value

D

daabu	to shut, to close
daaru	to spread on the floor
dam	to put, to do
dawa	ink
deesi	to fly
derbe	clothes, dress
derey	to get lost
dey	to buy
di	the
digi	mirror
din	to hold, to catch
din	to light, to be lit
dina	to forget
dira	to walk
do	place, to
doonu	to sing
dow	sand
du	to get

dukur	to be angry
duma	to sow, to plant
dumbu	to cut
dumbo	a piece, tiny, bit
dungura	short

J

jaari	day (day time)
jam	smith (wura-jam=goldsmith)
jaman	time, era
jamber	thousand
jamna	share, divide
jangu	hundred
jen	to be old
jeno	old
jente	to imitate
jente	to tell a story
jere	side, near, next to
jese	shoulder, edge
jey	to rob; robber
ji	to swim
ji	butter
jiibi	to be dirty; dirt
jiiri	year
jiji	to go up, climb
jina	to be first; yet

jine	before, face, in front of
jiney	luggage, article (merchandise), container
jinde	neck
jiŋgar	to pray, prayer
jirbi	day, "a dam jirbi gu do di=He spent five days there.
jirbi	to sleep
jisi	to keep, to save
jow	to take
jumbu	to go down
jur	to run
jurndi	to ride, to drive

F

faaba	to help
faani	to dig
faaru (faar)	to be thirsty
faham	to understand
fana	to crawl
fara	to get tired, to be tired
Farãsi	France
fari	to plough, to farm; a field
farikoy	farmer
farka	donkey
fata	wing
fatta	to go out

feeri (feer)	to open
fiisi	to sweep
filla	to tell
fo	to greet
fo	one, a, which (interrogative adjective)
fondo	path, way, direction
forko	shirt
fufu	to be cold (person) "fufu go bara"= it's cold.
funeter	window
fur	to let go, to leave
futu	bad, evil, mean
futukom	evil, mean, wicked
fuula	hat
fuutey	kitchen

G

ga	on
ga	him, her, it
ga	body
gaani	to dance
gaay	very much
gambu	door (moving part)
game	between
ganda	ground, country (nationa)
gande	chest
ganji	country, bush
gar	to find

gar	room
garaasa	blacksmith
garbu	water jug
gare	train station
garey	to chase
gay	to be long (spend a long time)
gi	them
go	to be (for location only)
go	auxiliary used in the non-complete tenses
gogor	to laugh (at)
goro	to sit, to settle
goro-bundu	seat, chair, stool
goroŋgo	chicken
goroŋgo-tondi	egg
goy	to work
gu	five
guna	to see
gunde	stomach
guŋguma	to bend
guuru	iron
guuru-bari	bicycle
guusu	hole

H

hã́	to ask
haama	grandchild

hal	until
ham	flesh
han	day
handu	month
hanna	to spend the night
hansi	dog
hantum	to write
haŋa	ear
har	man, male
harme	brother
har	to say
hari	water
hari-ham	fish
hasara	to damage, to spoil
hasey	uncle
haw	cow
haw	tp tie
hawoy	aunt
hawre	dinner; to dine
hay	to give birth
haya	thing
haya-fo (haya-kul)	nothing; anything
hayra	parent
hem (hẽ)	to weep, to cry
henen	to clean, to be clean

hentu	there
here	toward, to about, at (ciji here=at night)
herey	to be hungry
hew	wind
hi	ship, boat
siisi-hi	steam boat
beene-hi	airplane
híhã́	to breathe
hima	to have to, must, should
hima	to be like
hin	to be capable
hina	to cook
hiney	strength, capability
hinja	three
hinje	to forgive
hinsa	to make, to prepare, to serve
hinye	tooth
hirow	to enter
ho	to hunt, to fish
hookoy	hunter, fisherman
hṍ	today
hollo	to be insane
hollokom	insane
honno	to look at

horey	to play
hoy	sauce
hoy	to spend the day
hu	house, home, room
hu-boro	relative
huna	to live
hun̬gu	to believe, to think

I

i	they
ii	contracted form of i go.
iddu	six
ije	child, piece
isa	river
isin	factory
iyye	seven

K

ka	relative pronoun (any of them)= who, whom, which, whose, that
ka	to come
ka ka hun	to come from
kaabu	to count
kaaga	grandparent
kaalum	pen, pencil
kaan	to please, be pleasant
kaano	pleasant, sweet
kaaru (kaar)	to mount

kaati	to call, to yell at
kaaye	notebook
kaddasu	paper
kafe	coffee
kala	interrogative marker= Kala Ali ka? Did Ali come?
kala	but, unless
kala-nda	unless
kalaasi	classroom
kam	to fall
kamndi	to drop
kamba	hand; to hold, to have
kamsel	"camisole", woman's garment
kani	to lie down
kanje	knee
kar	to hit, to beat
kara	yellow
kara	wooden bed
kate	to bring
kay	to stand up, to stop
kay	to weave
kay	height
kayna	to be small, small
kayndi-haŋa	to listen
kayndi-lakal	to pay attention
kitaabu	book

ko	to dry, to be dried
kogo	dried, thin
kobe (or kobe-ije)	finger
kon	empty
konno	to dislike, to hate
kooma	to chew
koosow	adult
koosu	to slaughter
korey	white
koron	to be hot, hot "Koron go bara= it's hot"
kotokoto	to cough
kottu	to tear
kow	to take off (out)
kow-tammaha	to lose hope
koy	to go
koyne	again
koyra	village, town, city
ku	to be tall
kuku	tall
kuboy	to meet
kufal	to lock
kukur	to burn
kul	all (Also said Kur)
kuna	inside, in
kur	to herd

kurkoy	herder

L

laala	to be angry, mad, mean
laalo	mad, mean
lafiya (alafiya)	peace
lakal (alakal)	mind, intelligence
lakere	chalk
lawal	first
lekkol	school
lekkol-ije	student
leemun (or leemur)	lemon, lime
li	iron bed
lotokor	nurse, doctor
lotokor-hu	dispensary

M

ma	question word = what = "Ma ci wo? = What's this?"
ma	name
ma	auxiliary use with imperative and subjunctive.
maafe	gravy
maale	weaver
maamala	to trade
maamalakoy	merchant
maan	to be near, not far; to come near
man	where (question marker)

mana	contracted form of ni se and ni na.
manna	last year
marey	to hurt, to wound
mari	to be thin
mayra (maria)	thin
ma-se	why (question marker)
may	who (question marker)
may	to own
me	an opening; mouth; door
me	used in constructions to mark something contrary to expectations.
meeru	to be ugly
meero	ugly
mise	manner, way; matter
mo	rice
mo	eye
mo	also, too
mobil	car, automobile
mom	to hear
momndi	to interprete
moreyda	now
musi	cat
mundey	a tear
musor	scarf

N

na	negation marker in past constructions.
na	used in constructions when object is in focus
naaney	to trust
naasu	to be fat
naaso	fat
nama	to bite
nan	to leave, to abandon
nda	and; if
nda	particle used with verbs
nda	with
ne	here
neere	to sell
neesi	to measure
ni	you
niine	nose
njerfu	money
no	to give
no	contracted form of ni go
nono	to be (identification only)
noŋgu	place

ŋ

ŋa	to eat; food
ŋga	him, her, it; his, hers, its; he, she, it (in focus position)
ŋga	used in constructions when the subject is on focus

ŋgi	they (in focus position); them, their
ŋgu	his, her, its; he, she, it; him, her, it
ŋgu yo (or ŋgi yo)	their; they; them

Ny

nya	mother
nyaali	to be happy
nyin	to drink
nyumey	to wash
nyumeyndi	to wash clothes

P

pilim	pen point (nib)
pitiki (or bitiki)	shop
poti	cup

R

ra	in
Riisi	Russian, Russia

S

sa	time
sa-di	then
sa-fo	when (question marker)
sa-ka	(when), whenever
sa-di-ka	when
safari	medecine
sahal	desert
salaŋga	bathroom

samba	to send
sambu	to lift
sar	to jump
sawa	to be equal
se	for, to
sendu	hard, expensive
si	to try
si	negative form of go
sigireeti	cigarette
siibi	trousers
siifa	entry-room
siisa	smoke
siisi-hi	boat
siiti	to be tight
sinti	to start, to begin
suba	tomorrow
suba-si	the day after tomorrow
suba	to choose
subaahi	morning, in the morning
subaahõ	this morning
subu	grass
sukar	sugar

T

ta	to sew
taakoy	"sewer" = taam-taakoy= cobbler

ta	auxiliary for the future tense
taabal	table
taaci	four
taacinte	fourth
taafe	"pagne" = piece of cloth
taamu (taam)	shoe
taaram	ornament, jewelry
taawo	new
taaru (taar)	to touch
taasi	to look for, to search
tabulo	board
taka	kind
takula	bread
tammaha	to hope, to expect
taŋgari	to lie
taŋgarikom	a liar
tar	to be unpleasant
taro	unpleasant
tasa	to push
tende	veranda, workshop
teŋgere	mat
terey	outside
tece	wall
tilbi	robe, "boubou"
tita	stool

to	to arrive
ton	to dfill
tonton	to add, to increase
tow	fire
train	train
tubaabu	Frenchman
tufa	to spit
tugu	to hide
tuuru	to answer
tuusu	to erase, to wipe

C

caara	to draw a picture
ce	foot
cen	to build
cendu	to pull
cenye	to be fast, to hurry
cerbu	to show.
cere	friend
cere	marks reciprocity= "I guna cere"= they saw each other.
ci	to talk
ciini	a speech
ciji	night; last night
cim	to be true
ciimi	truth
cin	to say

cindi	to stay
cindi	past tense of go (to be)
cindi	auxiliary for the past progressive form.
cinne	kind, type
cire	under
cirey	red
cirkare	breakfast, to have breakfast
cirkose	lunch, to have lunch
cirow	bird
cow	to read, to learn, to study
cowndi	to teach

W

waaye	butcher
wala	or
wala	question marker= "A koy wala? = Did he go?"
wala-haya	nothing
waŋga	to surround, to circle
waranja	thirty
waraŋka	twenty
warra	to throw
wi	to kill, to murder
wicir	afternoon
wo	this (adj. and pron.)
wo-hentu	that (adj. and pron.)
wonde	wife

240

wonnasu	to chat, to talk
wone	marks possession = "ay wone ci wo= this is mine"
woŋgu	to refuse
wor	you
wo	you (only used in Imperative)
woro	to be big, big
woro	contracted form of wor go
wow	to heal
wow	to insult
woy	woman
woy	ten
"woy-cindi"	to this expression is added numbers to form the numbers between eleven and nineteen, woy-cindi fo= eleven
woy-taaci	forty=to form the multiples of ten= (from forty to ninety) the number by which ten is multiplied comes after wo
woyme	sister
woyne	sun

Y

yaaha	eight
yaara	to take a walk
yagga	nine
yakuwa	strong, hard, tough
yaraasu	cheap
ye	to go back
ye kate(or ye ka ka)	to come back
yedda	to accept

yeesi	next year
yendi	to hang to dry
yene	contracted form of ay se
yenje	to fight
yer	we, us
yero	contracted form of yer go
yey	cold
yo	plural particle
yo	camel
yoobu	market
yow	stranger, foreigner

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